

HOWNI-KAN

PEOPLE OF THE FIRE

Vol. 17, No. 6

Citizen Band Potawatomi Tribe

June, 1995

Off-track betting compact talks now underway

The clock is ticking on the Potawatomi Tribe's latest entertainment venture—off-track betting.

Early this year, the tribe notified Oklahoma Gov. Frank Keating that it is seeking a compact to open an off-track betting facility. In the intervening weeks, the compact itself has been finalized and sent to the governor, who has referred it to his Native American legal advisor, Kirke Kickingbird.

Director of Gaming George Teafatiller said in mid-June that he expects to hear something most any day, since there is a time limit under federal law on compact negotiations. Once the compact is approved by the state, it goes to the Dept. of the Interior. If all goes well, the Potawatomi Tribe could soon be the first in the state and one of only a handful in the nation with off-track betting.

Teafatiller said two tribes, the Tonkawas and the Miamis, had off-track compacts approved during the David Walters administration, but apparently never sent them on to Washington. The Potawatomi compact is the

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Drums beating for 22nd Potawatomi Pow Wow

The campgrounds are filling up, there's a waiting list of vendors and dance regalia is out of the closet as the 22nd annual Potawatomi Pow Wow gets underway June 23-25.

Thousands of dancers, families and visitors are expected at the arena just north of Mission Hill Memorial Hospital across from tribal headquarters for the big annual event, which is the highlight of a weekend of activities for tribal members as well as the surrounding community.

Regional Coordinators and others who want to come are invited to tour Sacred Heart Mission while here. The tour will leave the Administration Building at 9 a.m. Friday and Saturday. The tribe will supply some transportation or visitors may follow in their own cars.

Other activities include a bowling tournament at the new Fire Lake Lanes, a golf tournament, as usual, and the traditional horse shoe contest beginning at 10 a.m. on Saturday. Those who want to play bingo will be welcomed at Fire Lake Entertainment Center, of course, and the tribal museum and gift shop will be open 8 a.m. to 5 p.m. Friday, 9 a.m. to 6 p.m. Saturday, and 1-5 p.m. Sunday. Health screenings will again be available from 9 a.m.-2 p.m. Saturday at Health Services.

Saturday, June 24, is also the day of the annual tribal election. In-person voting will be from 7 a.m.-2 p.m. at tribal headquarters, with results announced at the Council meeting beginning at 3 p.m.



But the focus will be on the Pow Wow, coordinated this year by Esther Lowden, museum curator. A pow wow program will be available again this year, as well as the popular

T-shirts which again feature the artwork of Potawatomi artist Woody Crumbo. Arts and crafts and food vendors will be set up as early as 8 a.m. Friday for the weekend, although the first

A REMINDER:

The tribal convenience store is open from 6 a.m. to 11 p.m. daily and will be open until 1 a.m. Friday and Saturday nights, June 23 and 24, for Pow Wow.

dancing is set for 6 p.m. Friday when the gourd dancers will kick off the Pow Wow. Grand Entry that night is at 8 p.m. On Saturday, gourd dancing will begin at 2 p.m. and continue until 5 p.m., when a free Indian taco dinner will be served at the Pow Wow grounds. Grand Entry will be at 7 p.m. Saturday night.

Special church services will be held at the Pow Wow grounds beginning at 10:30 a.m. Sunday. A memorial service will honor those who have walked on during the past year, and Father Barney Jackson (Cherokee) will be the celebrant at services following, which will include anointing with oil and an open communion. Tribal Chaplain Norman Kiker invites everyone to join him under the tent at the pow grounds, or at the Mission Hill Indian Church if it rains. A dinner will follow the services. The pow wow will wind up later that day, with gourd dancing from 2-5 p.m., and Grand Entry at 6 p.m. that final evening.

Motel rooms in Shawnee are already full, and camping spaces were nearing capacity at press time, indicating that the 1995 Pow Wow may be the largest ever.

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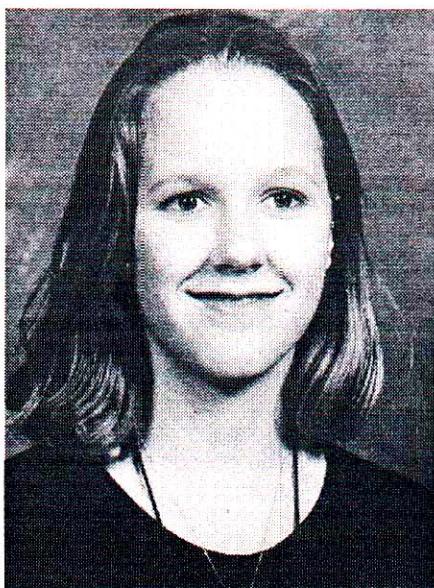
Bowling Center Opening — p. 7

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TRIBAL TRACTS

Talented Teen

Paige McGee Hill, 16, of Oklahoma City has been accepted and will attend the summer course "Minority Introduction to Engineering and Science" at Massachusetts Institute of Technology, Cambridge, Mass. She will be a senior at Putnam City High where she is in honor classes and is first chair violist with the school orchestra. She has played with the Oklahoma Youth Symphony for two years and interned at Sabolich Prosthetic Center during her junior year, as well as working two part-time jobs. Paige is the daughter of Richard and Jan Hill, granddaughter of Sue Haas Hill and great-granddaughter of Joseph William Haas (deceased), all tribal members.



FROM HEALTH SERVICES

Quick Tips For Parents

When a child is born, we begin to talk about it.

We evaluate new born infants (rather frankly) right to their face. We comment on hair color or lack of hair, eyes, nose, chin, fingers, fat and the condition of its diaper.

We talk and talk and talk, so they listen. What effect do our words have on the seeds of self esteem which are beginning to germinate and grow?

It is easier to see the effect of our

words when we attempt to comfort the baby or make the baby smile. Soft nurturing sounds or songs are used to put the baby to sleep or to stop crying. Funny made-up sounds are used to make the baby smile and wiggle in happiness. Loud sounds scare the baby.

Sounds and words which reflect feelings are used to build self esteem in babies. We can begin to build self esteem at birth by reinforcing and accepting the feelings of our child. The key is learning how to observe, listen to and reflect the baby's feelings in what we say to the baby.

When the baby is unhappy, say, "You are so unhappy now. Something is upsetting you."

(It is okay to be unhappy.)

Not, "Hush now, shh, stop crying. What's the matter?"

(It is not okay to cry and be unhappy.)

When the baby is happy and playing, Say, "You are having so much fun. You can wave your arms and turn your head any way you want."

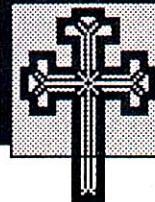
When the baby is being fed,

Say, "You are eating so well. You really like to eat, don't you. It makes your tummy feel good."

When we learn to accept and acknowledge the feeling of our child, we have begun the process of building self esteem and communicating.

Babies grow up and become teenagers. (It takes thirteen years to become a teen. It may take longer to grow up.) The biggest complaint teenagers make against their parents, "They don't listen to anything I say and they don't understand me."

Learn to observe, listen to and reflect our newborn baby's feelings will better prepare us to communicate with our teen.



A message from the chaplain...

by Rev. Norman W. Kiker

During this season of pow wows and other tribal activities, I thought you might like to hear this account of why four particular herbs are so important to our culture:

Cedar Sage and Sweetgrass

In the Indian way, everything is in fours, just like in the white way, everything is in threes. For the old people, three just doesn't feel complete. It's like it isn't finished if there are just three. It takes four to make it right. When you do something four times, or something has four parts, then it feels just right. It's whole. It's perfect. It's complete.

The holy herbs are good in themselves, but it's just right because there are four of them. This is the way the Potawatomi old people talk about the four holy herbs.

Everything starts in the East, and the plant that comes from the east is Tobacco. Tobacco is the most holy, the most powerful, of all the plants that grow on Mother Earth. There is an old story that when the Creator was just about finished with creation, He looked down and saw that all the living creatures had a gift that gave them protection in the world. The bear had claws and teeth, the deer had speed, the snake had a sting and so did insects, but he saw that the human beings had small, dull teeth, weak finger nails, no special gift of speed or camouflage. He felt pity for his helpless creation, the human beings, and so he said, "I will give them tobacco. All of the powerful spirits love this smell of burning tobacco, and they cannot get it for themselves. Someone must offer it to them. I will give the human beings tobacco, and whenever they want help or protection or some good thing from the spirit world, they will offer the tobacco, and their prayers will be heard."

In the old days, tobacco was only used by people when they wanted help. The smoke carried their prayers up to the Spirits and our Creator. Now everybody smokes all the time, so maybe the spirits don't pay heed to it the way they used to. Native American Church members still roll cigarettes, sometimes from Bull Durham and rolling papers, sometimes from Indian tobacco and oak leaves. They smoke them when they pray. More traditional people have a problem with that. They say that only real Indian tobacco, offered or smoked in a pipe, is the true sacrament. But however it is used, people still pray with tobacco, the smoke still carries their prayers, and they remember that tobacco is the Creator's great gift to them.

South is the direction of creation, of the power of Woman, and cedar is the plant of the south. There is an old story that once, long time ago, there was an old man who was always doing things to help people. People came to him from all over, and he did everything he could to help them. One day the Creator sent a messenger to him to tell him that because he had lived such a good life, he could ask for anything he wanted, and Creator would give it to him. The old man thought for a long time. Then he said that his wish was that he would live forever, so that he could go on forever helping people. His wish was granted, and he was turned into a cedar tree. Ever since then, we burn cedar, and the smoke carries our prayers up to heaven, and blesses us, and protects us from evil.

The Indian ceremony you see most often in Oklahoma today is burning cedar, for blessing and protection. Some folks burn cedar whenever they are going on a journey, whenever someone is sick or sad or troubled, when a baby is born or a family moves into a new house, or a new tribal government is installed or anyone uses a sweat lodge, or before a church service is held, and lots of other times. It's a good thing there's lots of cedar in Oklahoma, because the people here sure burn a lot of it.

The plant of the West is sage. It's not the sage you buy in the grocery store in the spice section, but it does smell a little like it. It's a silvery gray plant that shows up early in spring. It has long flat leaves and a wonderful, healthy smell. In Oklahoma it's used mostly in sweat lodges and ceremonies. Sometimes it's put over doors and windows in houses. Sometimes it's put in the water bucket you drink out of. It gives the water a good, fresh taste. Sage purifies. It purifies the body if you eat or drink it or bless yourself with it. It purifies the surroundings. It keeps people and places healthy. Sometimes, like cedar, it's put on hot coals to make smoke, and the smoke purifies, too.

Sweetgrass grows near water, and looks like long grass. Sweetgrass is gathered and made into a braid, like the braids of a woman's hair, to remind us that it is the hair of our Mother the Earth. Its direction is the North, and its gift is purification. Some people keep braids of sweetgrass with their dance clothes to keep them smelling sweet, and to protect them from any evil influences. Sometimes sweetgrass is burned for its protection, and sometimes just to remind people of their friends in the north.

HOW-NI-KAN

PEOPLE OF THE FIRE

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Walking on . . .

ELIZABETH ANDERSON KREMENAK

Elizabeth Kremenak, 99, of Toledo, Iowa, died April 23, 1995.

Born November 25, 1895, about three miles west of the Potawatomi Tribal Store, Elizabeth was the daughter of John Jr. and Sophia Anderson. Although christened Mary Elizabeth, she always went by Elizabeth.

Her father became employed as farmer for the Indian School, farming the land now occupied by the Fire Lake Golf Course. The Anderson family lived in a cottage on the Indian School grounds and Elizabeth attended school there until the sixth grade. She then finished school at the Shawnee Public Schools. Upon graduation from Shawnee High School she attended Normal School at Ada, Oklahoma where she received her teaching certificate. She began teaching near Perry, Oklahoma before returning to teach at Shawnee Public Schools.

On November 7, 1918, Elizabeth married Frank J. Kremenak, a clerk at the Shawnee Indian Agency. They moved to Eastland, Texas, for a short time before moving to Toledo, Iowa, where Mr. Kremenak established his law practice. Following his death in 1955 Mrs. Kremenak continued to reside in Toledo until her death.

Elizabeth loved to tell stories of her childhood while living at the Indian School and treasured her Potawatomi heritage. She last attended Pow Wow in 1987 and was honored as the oldest Potawatomi in attendance at 91 years.

Mrs. Kremenak is survived by a daughter, Pauline Shearer, Terrell, Texas, and three sons Frank J. Kremenak Jr., Grants Bass, Oregon; John Kremenak, Bryan, Texas; Albert Kremenak, Toledo, Iowa; 10 grandchildren and 18 great-grandchildren.

EMMIT L. VEITENHEIMER

Shawnee resident Emmet L. Veitenheimer died May 27, 1995, at his home at the age of 68.

Veitenheimer was born Dec. 24, 1926, to Pete and Grace "Bruno" Veitenheimer. He served in the U.S. Navy during World War II and received the Asiatic-Pacific Campaign medal. Veitenheimer married Ruth Lamirand 47 years ago.

Veitenheimer worked as a union carpenter and later owned Emmet's Oasis Club. He was also owner of E & R Window Cleaning Co. He was a member of the V.F.W., D.A.V. and the American Legion.

He was preceded in death by his parents and a brother, William Veitenheimer.

Survivors include his wife, Ruth Veitenheimer, of the home; two sons and one daughter-in-law, Herman and Dee Ann Veitenheimer of Kansas City, Mo., Randy Veitenheimer of Shawnee; two daughters and sons-in-law, Jody and Mike Conaway of McLoud, Joy and Tommy Wright of Shawnee; two brothers, Matt Veitenheimer of Castroville, CA; Pete Veitenheimer Jr. of Shawnee; one sister, Violet Veitenheimer of Oklahoma City; one aunt, Florence Veitenheimer of Purcell; 10 grandchildren, three great-grandchildren, and many nieces, nephews and cousins.

Mass of Christian Burial was at St. Benedict Catholic Church with Michael Roethler, O.S.B. Burial was at Calvary Cemetery under the direction of Roesch Funeral Chapel. Military service was conducted by Chaplin Paul Wise.

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Helping people help themselves

Employment & Training

BY GLORIA TROTTER

Get a job.

Sometimes that's easier said than done, particularly for Native Americans. Unemployment statistics consistently reflect problems for Native Americans, especially young ones. And no job leads to other problems, both for that person and the community around him.

The Citizen Band Potawatomi Tribe's Employment and Training Program takes dead aim on the roadblocks often encountered by Native Americans trying to enter the job market. You may know it as the Job Training Partnership Act (JTPA), the federal program which funds such projects — at least, at the moment.

"We're concerned with education, teaching special skills training and job placement," said Norman Kiker, director of Education and Training for the tribe. "We work with anyone within driving distance where we can employ people and train them for long-term development."

The Potawatomi program is open to Native Americans who are unskilled, unemployed, underemployed or economically disadvantaged. The only exception are members of the Absentee Shawnee, Kickapoo, Sac & Fox and Iowa tribes, who are served by other programs. Programs are designed to deal with the "many barriers that keep them from obtaining work," Kiker said, "such as child care, limited or no skills, no high school, no money for job training and raising a family, single parents."

"Thirty percent of the girls in the program have kids," Kiker said, "there is a twenty percent high school dropout rate and a 19.7 percent unemployment among Native American kids."

The tribe's efforts to combat those problems pay off. "We have been very successful in placing participants in good work sites," he said. "We are multiplying our efforts to give good direction to our people as far as career goals and how to reach them. We can provide career testing, GED classes and such as long as they meet the criteria for eligibility."

With June and the end of the school year comes the beginning of the Summer Youth Program. "In the past four years, we have continually enhanced and developed our Summer Youth training elements," said Kiker, quickly noting that Ardeena Angelo heads up that component of the overall program. The Summer Youth Program provides eight to ten weeks of school for young people 14-21. This year it is being conducted at Tecumseh High School, with the cooperation of Superintendent Dr. Jim Myers and Title V Director Victor Cope.

During this special summer school, students will have basic classroom work including GED (high school equivalency) test preparation, and will also study such things as the environment and archaeology. With the cooperation of the tribal Health Services professionals, they will also get some lessons in parenting, hygiene and such. All that comes after a week-long orientation that includes a rope course.

There will be another big difference between this program and



Ardeena Angelo, Norman Kiker Review Summer Youth Applications

"regular" school. "They will be treated as employees, not as students," Kiker said firmly. "They will be expected to attend just like the normal demands of a job — they will be expected to be on time, or to call in, and to do their jobs productively." They will even learn about bank accounts and how to write checks. Kiker hopes to end up with 150 young people in the program; 125 had been interviewed when this story was written.

Teachers, for the most part, will be Native Americans. "We have found that Indian kids need Indian teachers for GED, for instance," Kiker said, "someone who understands the cultural aspects of their lives."

Another summer program, being conducted on the Oklahoma Baptist University campus, is a camp counselor training program. "Probably 1,000 camps in the country need Native American counselors," Kiker said. "We are teaching them child psychology, sailboating, canoeing, certifying them in life saving — all those things camp counselors need." Mark Ruiz, a well-known area water safety instructor and teacher, is heading up that training.

The Education and Training Program currently has five full-time employees and works closely with Carol Clay-Levi, head of Adult Vocational Training, since that program is similar and certainly complementary. All of them are now looking at pending program and funding changes at the federal level and how they will affect the Potawatomi Tribe. But in the meantime, Kiker urges those who need employment and training services, especially adults, to contact them. "Even if the funds are cut or eliminated," he said, "we hope we can continue to have a program, even if it's limited."

Norman Kiker: man of many hats at tribal headquarters

If there is a man of many hats among the Potawatomi, it is probably Norman Kiker.

During his adult life he has been vice chairman of the Business Committee, chairman of CTSA enterprises, on the Election Committee and more. He currently wears at least three hats — Director of Employment and Training, Tribal Chaplain and coordinator of the new tribal language project. Oh, yes, and he's working with the Native American Graves Repatriation Act.

A tribal member, his Potawatomi heritage was instilled in him primarily by his grandmother, Ozetta Bourassa Peltier. His grandfather, Oliver Peltier,



was one of a long line of family members involved in tribal government. Kiker grew up with that tradition. "I'm very concerned about the tribe," he said. "I want to do anything I can to help, to help our tribal family have a better future."

Kiker is especially excited about the language project. "I'm working with various individuals and bands of Potawatomi," he said. "They're helping us put together a more comprehensive plan to learn the language." That same kind of cooperation is the goal of those working with the graves act, too. Kiker hopes, with the help of the other bands, to retrieve some important artifacts from Kansas, Indiana and Michigan.

"I want to make sure we have some say-so in the care and keeping of the gravesites in other states as well as Oklahoma," he said.

Kiker went to high school in Shawnee and has lived there much of his life. He and his wife Claudia have two sons, Noel and Chad. Noel and his wife Michelle have presented them with three grandchildren, Justin, Samantha and Nathaniel.

ATTENTION — Important Change in the tribe's Burial Insurance Fund Cut-Off Date Is Sept. 1, 1995!

A major change in the new Potawatomi Burial Insurance Fund program was made at the quarterly meeting of the Business Committee May 23. Because it became obvious at the meeting that the original 75 percent enrollment requirement would not happen for many months — if ever — the committee voted to begin the program with those enrolled as of Sept. 1, 1995.

Only about a third of the enrolled tribal members have signed up for the Burial Insurance Fund, and the number of registrations needed keeps increasing because of an unusually heavy number of new tribal enrollments. Business Committee

members feared that many of those who really need the \$1,000 death benefit might never be able to receive it.

Therefore, the committee eliminated the 75 percent requirement. However, **EACH TRIBAL MEMBER MUST STILL COMPLETE A BURIAL FUND ENROLLMENT FORM BELOW TO BE ELIGIBLE FOR THE BURIAL INSURANCE FUND.**

Remember, no enrollments will be accepted after Sept. 1, 1995. Only those who have signed up by that date will be eligible for the program.

BURIAL INSURANCE FUND ENROLLMENT FORM

This form must be completed and returned to the tribe to be eligible for burial insurance payment.

Name: _____
(Include Maiden) (Please Print)

Social Security #: _____

Address: _____

City: _____ State: _____ Zip Code: _____

Birthdate: _____

Send To: Tribal Rolls, Citizen Band Potawatomi Indians Of Oklahoma, 1901 Gordon Cooper Dr., Shawnee, OK 74801

TRIBAL TRACTS

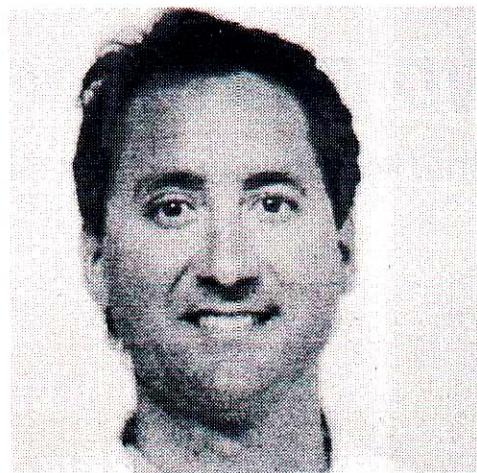


Dr. Schoeman performing surgery at the Claremore Indian Hospital in Claremore, Oklahoma

LA doctor volunteers time to help Native Americans

Dr. Randal Schoeman, a tribal member who is an oral and maxillofacial surgeon at UCLA Medical Center and Veterans Administration Medical Center in West Los Angeles, is now volunteering his time and talents as the result of reading in the HowNiKan about the need for health care professionals to treat Native Americans.

Dr. Schoeman volunteers at the American Indian Clinic in Bellflower, California, and has performed surgery at the Claremore Indian Hospital in Claremore, Oklahoma, in July and December of 1994. The much needed surgical care not only helps the Native Americans he treats, but Dr. Schoeman finds the experience of giving back to his



Dr. Randal Schoeman

community spiritually rewarding. He is the son of Joanne Schoeman and the late Winford Schoeman, and grandson of Jewel Schoeman and the late George Schoeman of Wanette, Oklahoma.

Trail of Death memorial dedication set Sept. 16

Two new Trail of Death historical markers were dedicated May 28 at Paola and Osawatomie, Kansas. The one at Paola was sponsored by the Miami County Historical Society and is located in the town park. Berniece Stephenson, Paola, headed the committee in charge of erecting the marker.

The Osawatomie Marker was sponsored by the Osawatomie Historical Society and is located by the Old Land Office Museum in Osawatomie. The committee to erect the marker was headed by Marilyn Mullins, Osawatomie.

Attending to help with the dedications were Bill Wamego Jr., Tulsa; Carmelita Wamego Skeeter and her grandson, Tulsa; Jeannie Wamego Van Veen, Tahlequah; Dr. George Godfrey, Lawrence, Kansas; sister Virginia Pearl, Pawnee Rock, Kansas; and her sister Marge Guerich, St. Marys, Kansas; and Clara Bruno. All are members of the Citizen Band Potawatomi.

Also attending were Bill and Shirley Willard, Fulton County Historical Society, Rochester, IN. Shirley spoke as part of the dedication, telling the history of the Trail of Death in 1838 and how it was declared a Regional Historic Trail in 1994.

Father Robert Pool, pastor of Mound City, Kansas, Catholic Church, wore the traditional Jesuit garb to show how the Blackrobes looked in the 1830s. He gave the invocation at both ceremonies. Afterward he took the group to eat at Trading Post, Kansas. Then he led the group to visit the St. Philippine Duchesne Shrine at Mound City and the Memorial Park in rural Linn County.

This was the first time for the Wamego family to visit the Shrine, but their father, William O. Wamego Sr., had visited the Shrine in 1988 and 1993 as a member of the Trail of Death Commemorative Caravan.

The Willards hauled boulders from Indiana and Illinois to Kansas for a special Trail of Death memorial to be erected at the St. Philippine Memorial Park Shrine. It was the idea of Tom Moylund, La Cygne, Kansas, to make a Trail of Death memorial using boulders from each of the four states that the trail passed through.

Shirley Willard decided that it would be a good idea to make a memorial at the beginning of the Trail of Death too. So she got permission from the Fulton County Commissioners to make a special memorial on the courthouse lawn in Rochester, IN., using a boulder from Indiana, Illinois, Missouri, and Kansas.

The Willards took a 1,600 pound pink granite boulder from Fulton County, donated by Rex Bowen, Rochester. At Quincy, IL, they go two boulders to represent Illinois, donated by Snake Redhawk Griffin, Quincy.

They exchanged the Indiana boulder and one of the Quincy boulders for two from Missouri and from Kansas at the home of Tom Moyland.

The Trail of Death memorial at Rochester is being sponsored by the William O. Wamego family and by descendants of Che-saw-gan, which includes Susan Campbell, Citizen Band representative in Seattle, WA. It is also sponsored by the Indian Awareness Center of Fulton County Historical Society, Rochester.

The Trail of Death memorial at Rochester will be dedicated Saturday, Sept. 16, at 6:30 p.m. This will be during the Trail of Courage Living History Festival, an annual event at Rochester which honors the Potawatomi. The honored family this year will be the descendants of Louis Vieux. The festival will be Sept. 16 and 17.

All Citizen Band Potawatomi are invited to attend and to dance at the Trail of Courage Living History Festival. Please write to the Fulton County Historical Society to register for free camping and free admission.

The Drums at the Trail of Courage will be the Chi-Town Singer, headed by Skip Twardosz, a Forest Band Potawatomi, River Grove, IL, and the Doc-wa-jack Singers, headed by Bryan Daysun, a Pokagon Potawatomi, Dowagiac, Michigan.

A Trail of Death historical marker will be dedicated at Quincy, IL., on Monday Sept. 18. The marker is a memorial to Therosa, who was a small child on the Trail of Death, by her descendants, the Pearl and Slavin families. They will attend the Trail of Courage Living History Festival and will dedicate the marker on their way home to Kansas.

Grand Opening! FIRE LAKE LANES



Shawnee Mayor Pierre Taron and other representatives of the Shawnee Chamber of Commerce joined tribal officials and employees at a ribbon cutting that kicked off a day of special grand opening activities June 10. (Photos by Vicki Duff)



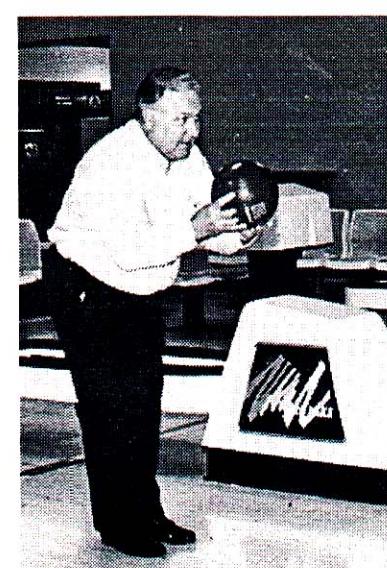
State Sen. Brad Henry came by to offer congratulations



Pro bowlers Mark Roth and Tony Westlake visit with Fire Lake Lanes General Manager Stan Raymer (right) before signing autographs for fans



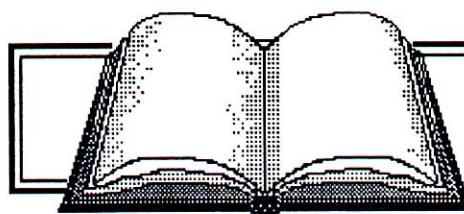
Administrator J.D. Colbert, Mark Roth Cut Cake



Tribal Chairman John Barrett is ready to roll



Bowlers and fans enjoyed special demonstrations by the professional bowlers during the festivities



For the record...

Business Committee Meeting

February 21, 1995

Chairman Barrett called the meeting to order at 6:00 p.m.

Present: Chairman John A. Barrett, Jr., Vice Chairman Linda Capps, Secretary-Treasurer Bob Davis, Committeeman Hilton Melot, Committeeman Jerry Motley, Grievance Committee Chairman and Gaming Commissioner Gene Bruno, Tribal Administrator J.D. Colbert, Assistant Administrator Bob Trousdale, HowNiKan Editor Gloria Trotter, Tribal Convenience Store Manager LaChresia Whitley, Accounting Director Carolyn Sullivan, Tribal members Dale and Roy Wano.

Jerry Motley moved to approve, with corrections, the November 28th, 1994 Business Committee Minutes; Hilton Melot seconded. Passed 5 in favor, 0 opposed.

Financial statements and memorandums were reviewed by the Business Committee and will be available for viewing by tribal members. The statements and memorandums will be in the Tribal Administrator's office.

Hilton Melot moved to approve Resolution #95-40 enrolling 25 descendants applicants; Jerry Motley seconded. Passed 5 in favor, 0 opposed, 0 absent.

Linda Capps moved to approve Resolution #95-41 enrolling 25 descendants applicants; Bob Davis seconded. Passed 5 in favor, 0 opposed, 0 absent.

John Barrett moved to approve Resolution #95-42 enrolling 25 descendants applicants; Bob Davis seconded. Passed 5 in favor, 0 opposed, 0 absent.

Jerry Motley moved to approve Resolution #95-43 enrolling 25 descendants applicants; Hilton Melot seconded. Passed 5 in favor, 0 opposed, 0 absent.

Linda Capps moved to approve Resolution #95-44 enrolling 25 descendants applicants; John Barrett seconded. Passed 5 in favor, 0 opposed, 0 absent.

Hilton Melot moved to approve Resolution #95-45 enrolling 25 descendants applicants; Bob Davis seconded. Passed 5 in favor, 0 opposed, 0 absent.

Jerry Motley moved to approve Resolution #95-46 enrolling 19 applicants eligible for enrollment under previous guidelines; Linda Capps seconded. Passed 5 in favor, 0 opposed, 0 absent.

Bob Davis moved to approve Resolution #95-47 removing the name of Martin Richard Stites from the tribal roll; John Barrett seconded. Passed 5 in favor, 0 opposed.

Motion was made to table Resolution #95-48 approving the relinquishment of four minor children from the Citizen Band Potawatomi Tribal Rolls; John Barrett seconded. Passed 5 in favor, 0 opposed, 0 absent.

Jerry Motley moved to approve Resolution #95-49 enrolling 25 descendants applicants; Linda Capps seconded. Passed 5 in favor, 0 opposed, 0 absent.

Business Committee recessed at 7:50 p.m.

Hilton Melot moved to approve Potawatomi Ordinance #95-1 which is an amendment to a previous Potawatomi Ordinance; Jerry Motley seconded. Passed 5 in favor, 0 opposed, 0 absent.

John Barrett moved to approve the 1995 holiday schedule, New Year's Day, Presidents Day, Memorial Day, Independence Day, Labor Day, Veterans Day, Thanksgiving and the Following Friday, Christmas Day; Jerry Motley seconded. Passed 5 in favor, 0 opposed, 0 absent.

Business Committee recessed at 9:15 p.m.

Business Committee reconvened at 9:27 p.m. Bob Davis moved to adjourn Business Committee meeting; Jerry Motley seconded. Meeting adjourned at 9:27 p.m.

Business Committee Meeting

March 29, 1995

Present: Chairman John A. Barrett, Jr., Vice Chairman Linda Capps, Secretary-Treasurer Bob Davis, Committeeman Hilton Melot, Committeeman Jerry P. Motley, Tribal Administrator J.D. Colbert, Assistant Administrator Bob Trousdale.

Discussion was held by Business Committee on the required reprogramming of the 3rd Set Aside Docket relating to the 30% Set Aside for land acquisition, maintenance and tribal property, redirecting the Tribal Scholarship Program to eliminate the 1961 under 1/8 last birth date requirement to allow scholarships to be awarded to any enrolled member of the Tribe, including descendants enrollees. Scholarships will be \$1,000.00 and will be based on merit with an emphasis on middle income, high accomplishing students who do not have Pell Grant or other sources available, and expanding the Scholarship Committee to a larger size committee. The Prosthetic Devices Health Aids Fund will be maintained with the pre-1961 birth date; the language of the regulations on the eyeglasses and hearing aids in particular will be constructed such that the Tribe can take advantage of wholesale and franchise opportunities if they become available to cut the costs of the individual award. The size of the award to the tribal member would be limited to \$500.00.

New legislation passed by the Congress and new regulations by the Bureau of Indian Affairs allow the Tribe to redirect the investment of the Tribe's funds outside

the BIA office in Albuquerque with the filing of a Tribal Investment Statement. It is the intention of the Business Committee to file the Investment Statement, take those monies out, put them in trust in First Oklahoma Bank Trust and go with professional money managers on the management of all three of the funds with three different categories of investment, one being Treasury Bills and Certificate of Deposits, second level being Bonds and Government Agency Certificates, third level being high grade marketable equities. Ten percent (10%) net profits of Enterprises after reserve or net in the Scholarship Fund. The enterprise money going into the fund will go into principle only and is a continuous fund and would be a condition of the trust at First Oklahoma Bank.

Linda Capps moved to approve Resolution #95-54 on the budget to be submitted on the ballot under the land acquisition, development and maintenance program, total budget \$4000,000.00 with categories of \$80,000.00 land acquisition, \$100,000.00 trust property and improvements, refurbishing the complex buildings, \$180,000.00 grounds improvements, \$40,000.00 maintenance; Hilton Melot seconded. Passed 5 in favor, 0 opposed.

Jerry Motley moved to approve resolution #95-55 negotiating a Class III Compact to conduct off track betting within Indian Country consistent with Tribal Ordinances and the Indian Gaming Regulatory Act; John Barrett seconded. Passed 5 in favor, 0 opposed.

Linda Capps moved to approve Resolution #95-53 authorizing the Citizen Band Potawatomi Indian Tribe of Oklahoma's Indian Child Protection and Child Abuse Prevention Demonstration Grant Application for FY 1995 through FY 2000; Jerry Motley seconded. Passed 5 in favor, 0 opposed.

Chairman Barrett moved to approve Resolution #95-57 to enter into a integrated gaming service agreement with Mega Bingo, Inc.

Hilton Melot moved to approve the foster care agreement between the Citizen Band Potawatomi Tribe and the Oklahoma Department of Human Services; Jerry Motley seconded. Passed 5 in favor, 0 opposed.

Jerry Motley moved to replace year end agreement with Fortunet to replace our existing Fortunet machines with the new machines that play Bingo and Pongo and cuts the Fortunet fee from 30% to 20%; Hilton Melot seconded. Passed 5 in favor, 0 opposed.

John Barrett moved to approve the bid from Byzeck Enterprises of Illinois for \$120,465.75 on the non bowling equipment for the bowling alley; Hilton Melot seconded. Passed 5 in favor, 0 opposed.

Linda Capps moved to approve Sunbelt Sod Farms bid of \$23,900.00 for landscaping and sprinkler system for First Oklahoma Bank; Bob Davis seconded. Passed 5 in favor, 0 opposed.

Jerry Motley moved to accept Communications, Inc. bid of \$8,720.15 for phone system at the bowling alley; Hilton Melot seconded. Passed 5 in favor, 0 opposed.

Linda Capps moved to approve \$7,120.00 for the purchase of the Phoenix Lane Stripper Cleaner Oiler; Jerry Motley seconded. Passed 5 in favor, 0 opposed.

Hilton Melot moved to approve a \$1,000.00 contribution to the Native American Very Special Art Festival; Linda Capps seconded. Passed 5 in favor, 0 opposed.

Linda Capps moved to approve \$250.00 for liability insurance for the Sacred Heart Historical Society's patrol car, provided that the Tribe has no liability in the operation, use or possession of the vehicle; Jerry Motley seconded. Passed 5 in favor, 0 opposed.

Hilton Melot moved to approve the request of Bob Benn to set up a fireworks stand on the Pow Wow Grounds for \$400.00; Jerry Motley seconded. Passed 5 in favor, 0 opposed.

Jerry Motley moved to approve a bid of \$3,240.00 for a back lift sign for the Tobacco Shop located in Tecumseh; Linda Capps seconded. Passed 5 in favor, 0 opposed.

Hilton Melot moved to adjourn Business Committee Meeting; Linda Capps seconded. Meeting adjourned at 10:30 p.m.

VACANCY — TRIBAL SUPREME COURT

The Citizen Band Potawatomi Indian Tribe is seeking an individual to serve as Justice for the Citizen Band Potawatomi Tribal Supreme Court. To be eligible, applicants must be either: (1) an enrolled member of the Tribe; (2) the parent, child or spouse of an enrolled member of the Tribe; (3) actually domiciled within the territorial jurisdiction of the Tribe; (4) an attorney; (5) a lay advocate who has regularly practiced before the Court as a member of the Bar of the Court for a period of seven years; or (6) an Indian graduate of an American Bar Association approved Law School, or a paralegal program approved by the Supreme Court. All Justices of the Supreme Court participate in deliberations of that body and shall have the duty and power to conduct all Court proceedings, and issue orders and papers incident thereto, in order to administer justice in all matters within the jurisdiction of the Supreme Court. Salary: \$300 per session.



A Potawatomi welcome to these new members

Airth, Briana Alea	Cory, Kelsey Paige	Gutierrez, Derrick Cole	Martin, Heather Nicole	Peltier, Bobby Joe	Storts, Jason Durell
Airth, Konin Richard	Cryer, Aaron David	Gutierrez, Nicholas Lewis	Martin, Jared Kirk	Peltier, Haven Cheyenne	Storts, Tammy Marie
Anderson, Brianna Leigh	Cryer, Darrel Ulysses	Hamilton, Whitney Anne	Matysiak, John Charles	Pendleton, Erin Leigh	Storts, Tonya Michelle
Anderson, Joseph, John	Cryer, Lena Marie	Margaret	Matysiak, Laura Elizabeth	Pierce, Christopher Kyle	Striefel, Christopher Ray
Anderson, Zackery David	Cryer, Megan Elizabeth	Hammons, Cameron David	McCurley, Dwayne Edward	Pittman, Dylan Shay	Striefel, Megan Marie
Andrews, Lisa Ranee Melot	Cryer, Randy James	Anthony	McKaeagg, Alyssa Andre	Poff, Shawney Tayler	Summers, Jennifer Lynn
Andrews, Meagan Ranee	Cryer, Terry Lynn	Hammons, Colton Jon	McKaeagg, Jessica Ann	Powell, Jeffrey Keegan	Summers, Joshua Lee
Andrews, Zackery Cale	Davenport, Alexis Ann-Marie	Hammons, Courtney Dawn	Hammons	Powell Nathaniel Nicoma	Szupica, Mary Andrea Michelle
Arenz, Tondra Renee Layman	Davenport, Justin Neil	Hankins, Lindsey Wray	McKaeagg, Rachel Marie	Prewett, Robert Lee	McCauley
Ayers, Cory Scott	Davenport, Melinda Kay	Harris, Dayton James	McKinney, Stormee Zerranduh	Rabensburg, Whitney Michelle	Terrell, Kylie Faith
Ayers, Tanner Bradley	Davidett, Chandra Dawn	Heckadon, Jalynn Ashley	Kayge	Ramsey, Sharon Elaine Hosier	Terry, Jana Sue Buchanan
Bargas, Frank Fortino, III	Davidett, Trista Kay	Hill, Amy Louise	McPherson, Rebecca Jo	Rath, Wade James	Tescier, Marissa Cheree
Barshaw, Ashley Lauren	Day, Richard Lee	Hood, Thomas James	Meadows, Benjamin Fulton	Raulston, Taylor Leann	Threlkeld, Alex Jesse
Baughan, Kacey Rochelle	Dean, Hannah Claire	Hostetter, Erica Paige	Meadows, Leslie Pauline	Ray, Debra Lynn Chamberlin	Townley, Kelly Loranne
Biscaret, Marjorie Renee	DeLaGarza, Nathan J.R.	Hughes, Keri Leanne	Meadows, Reagan Dale	Ray, Sheena Kristine	Townley, Kelly Lynn Hammons
Biscarret, Michelle Tearess Simington	Denton, Thomas Patrick	Jackson, Brittany Nicole	Mellor, Alyssa Jean	Raymond, Robert Allen, Jr.	Townley, Nathan Gilbert
Biscarret, Dominic Gabriel	Devader, Ethan Robert	Johnston, Derek Michael	Mellor, Devin Kirkham	Reed, Rodney Melvin	Tunnell, Callie Rae
Biscarret, Gregory Christian	Donnahoo, John Kyle	Johnston, Patrick Owen	Mikinski, Madeleine Elizabeth	Reed, Rodney Richard	Upton, Tyler Wayne
Biscarret, Thomas Elliot	Eddins, Aaron Taylor	Judice, Evan Elie	Miller, Craig Daniel	Reed, Ryan William	Vargas, Jeremy Dwayne
Borgett, Amanda Christine	Eddins, Brandon Tyler	Judice, Haley Lauren	Miller, Dana Marie	Rhodd, Kara Ann	Verbeek, Charles Brian
Borgett, Joshua Robert	Edgar, Michael Vester	Kelly, Amanda Noelle	Mitchell, Jeffrey Moad, Jr.	Roberg, Richard Aaron	Waite, Kimberly Nicole
Bourassa, January Marie	Edgar, Tracy Michele	Kelly, Laura Ruth	Moon, Jordan D'ona	Robison, Beverly Ann	Waite, Lindsey Elaine
Bourassa, Noah Thomas	Ellis, Curtis Leroy	Kelly, Scott Michael	Moore, Christian Richard	Robison, Israel David	Wano, Brittany Paige
Bradford, Brittni Lanette	Enfinger, Karen Louise	Kemp, Beau Brian	Moore, Jason Thomas	Rouse, Jennifer Jo	Warren, Carter William
Branch, Kevin Avery	McCurley	Kemp, Brooke Elizabeth	Motley, Danielle Nichole	Roush, Amelia Lillian	Welch, Willard Joseph, II
Brown, Connie Marie	Eybersen, Bradley Wade	Kemp, Robert Lance	Mounce, Sherri Sue	Sack, Marlene Kay Denton	Wenz, William Kurt
Brown, Michaela Michele	Eybersen, Darcy Leigh	Kemp, Tyler Jay	Schmidkofer	Sanders, John Kyle	Westfall, Danielle Marie
Bruce, James Leon III	Fisher, James Spencer	Kennedy, Steven Eric	Nadeau, Jesse Lee Bird	Schmidkofer, Darrin Lynn	Westfall, Matthew Merritt
Bruce, Rachel Lynn	Fitzjarrell, Joshua Harley	King, Lindelle Rene Carman	Navarre, Curtis Dale	Self, Brenda Lynn	Wheeler, Janice Elaine Allen
Bruno, Sarah Nicole	Foster, Rosanah Fay Ziegler	Koster, Meredith Lynne Smith	Neal, Elizabeth Shawney	Self, Jason Edmond	White, Jessica Lynn
Buchanan, Bobby Dale III	Frey, Paula Lynn Kelly	Kuenstler, Kurt Wallace	Nelson, Weston Dale	Shepherd, Dhawn Quincie, II	Williams, Brandon Scott
Buck, Elizabeth Anne	Gamble, George R.	Laughlin, Jeffrey William	Newby, Cameron Scott	Shepherd, Dhawn Quincie	Williams, Cliffett Elizabeth
Lamontine	Gamble, William Robert	Lawless, Lisa Marie	Newby, Trasy Joye	Sheridan, Emily Nicole	Williams, Jeremiah Daniel
Buck, Jarred Allen	Garcia, Alexus Jeanine	Lawrence, Kimberly Suzanne	Newell, Brenda Kay	Shirey, Connor Wayne	Williams, Sharon Marie
Buck, Tyler Wayne	Garcia, Andrew Javier	Lawrenz, Danielle Diane	Newell, Jean Ann	Slavin, Katherine Renee'	Williamson, Logan
Burch, Skipper	Garrett, Grant Anderson Lee	Masterson	Newell, Richard Allen	Smith, Angela Kae Hosier	Wolfe, Kevin Lee
Burkhart, James Bryant	Garrett, John Christopher	Lee, Dustin Richard	Newell, Robert Joseph	Smith, Justin Michael	Wolfe, Kyle Reece
Burnett, Tiffany Taylor	Garrett, Mack Drake Dubose	Lehman, Danny Ray	Nunnally, Hope	Smith, Keri Dawn	Woodard, Brent Anthony
Caley, Ruth Louise Hosier	Golden, Chadwick Levi	Lehman, Derrick Dakoda	Orr, Raymond Isaac	Smith, Kyle Brandon	Woodard, Lacey Renee
Campbell, Christian Gregory	Gonzales, Hope Bernadette	Lehman, Gary Don	Orr, Yancey Albert	Smith, Kyle David	Woodard, Marcus Franklin
Campbell, Laura Elizabeth	Gray, Aron Troy	Lehman, Justin Warren	Page, Donald Dean, Jr.	Sohrwied, Alice Elizabeth	Woodard, Valance Quentin
Capps, Mikaela Janea	Green, Carson Ryley Reece	Lehman, Shawn Michael	Parrish, Margaret Elizabeth	Page	Yarbrough, Deanna Lynn
Capps, Roy Dean	Green, Kallie Ellen Reece	Leichliter, Hunter Keenan	Ziegler	Solomon, Deborah Sue Tinney	Yarbrough, Lanny Gene
Cason, Janet Gale Rhodd	Greenwalt, Alicia Amber	Lewis, Cynthia Ann Simington	Patterson, Ace David	Sparks, Dwayne Michael	Yeager, Amy Jean
Caywood, Tia Del	Greenwalt, David Matthew	Lewis, Jaclyn Ann	Patterson, Destiny Nicole	Sparks, Elizabeth Anne	Yeager, Brandon Paul
Cleary, Dylan Jacob	Gregson, Elizabeth Ashley	Lewis, Scott Martin	Patterson, Mace Loyd	Sparks, Rodney Richard, Jr.	Young, John Walter
Cobble, Angelia Leigh Steele	Gregson, Jacob Lee	Lindsey, Christopher Lee	Paulson, Flynn Robert	Stephens, Jordan Matthew	Zientek, Tlesia Marie
Combs, Ryan Andrew	Gregson, Lucas Ricardo	Manuel, Anna-Marie	Payne, Jaedon Nichole	Stephens, Dylan James	Zimlich, Jeffrey Harris
	Guindon, Gregory John	Martin, Caleb Farrell	Payne, Thomas H.	Stiffler, David Bruce	

POTAWATOMI SCRAPBOOK

Billy Caldwell was a famous Bluffs at the time, they published the Potawatomi leader in the Chicago area following letter:

before the removal. His father was a colonel in the British army and his mother, To General Harrison's Friends:

according to historian James A. Clifton, The other day several newspapers were was a Mohawk woman. While a boy, he brought to us; and peeping over them, to was educated by the Jesuits at Detroit. He our astonishment we found that the hero was good friend of Tecumseh and of the late war was called a coward. This Shabbona. He, his father and half-brother would have surprised the tall braves, were with the British Indian Service during Tecumseh of the Shawnees and Round the War of 1812, and fought with Head and Walk-in-the Water of the Tecumseh. He removed with his people to Wyandotts. If the departed could rise Council Bluffs, Iowa, in 1836. again, they would say to the white man

General William Henry Harrison led that General Harrison was the terror of the the American army at the battle of the late tomahawkers.

Thames and was elected President of the United States in 1840. Caldwell took an interest in the election and with his friend, Shabbona, who was present at Council on the headquarters of the Wabash, at

Greenville, 1796. From that time until your friends forever.

1811, we had many friendly smokes with him, but from 1812 we changed our tobacco smoke into powder smoke.

Then we found General Harrison was a brave warrior and humane to his prisoners,

as reported to us by two of Tecumseh's young men who were taken in the fleet with Captain Barclay on the 10th of September, 1813, and on the Thames, James Alexander Thom, a novel based on where he routed both the red men and the British, and where he showed his courage and his humanity to his prisoners, both white and red. See report of Adam Brown and family, taken on the morning of the battle, October 5, 1813. We are the only two surviving of that day in this country. We hope the good white men will protect the name of General Harrison. We remain

For the complete story of the Indians' battle for their homelands in the "Old Northwest," read *Panther in the Sky* by James Alexander Thom, a novel based on the life of Tecumseh, available in paperback now. (While reading, be aware that Mr. Thom errr in identifying Shabbona and Caldwell, which he admits he picked up from misstatement in Indian history.)

The above letter was published in *Built Like A Bear*, a biography of Shabbona by James Dowd.

(signed)

Chamblee (Shawbonee) 'aide to Tecumseh

B. Caldwell (Sauganash) Captain, Tecumseh

— Submitted by Helen C. Depel, Oklahoma City, OK

Midwest Regional Council

May 20, 1995 • Doubletree Hotel • Overland Park, Kansas

Regional Coordinator

Maryann Frank

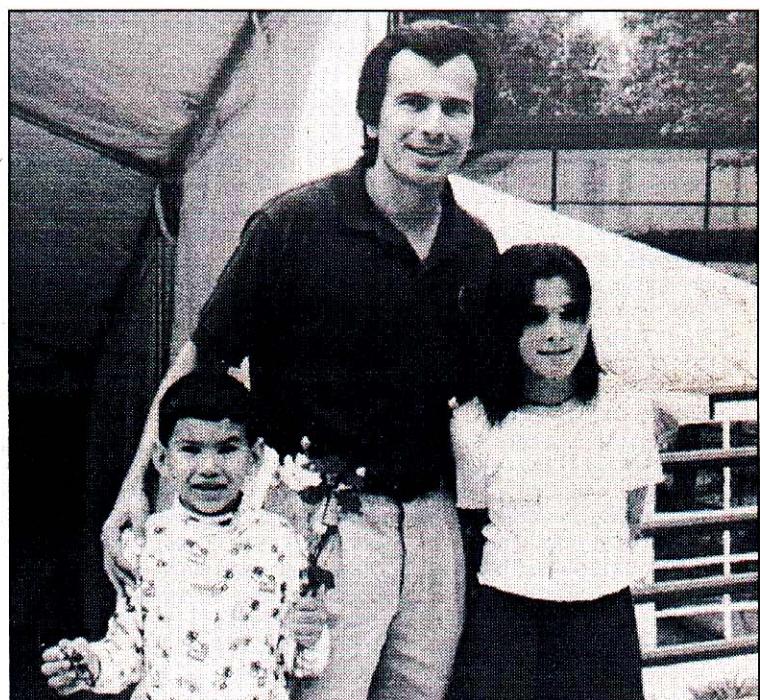
poses with her brothers,

Ron, Wayne and

Bill Welch



Chairman John A. Barrett Jr. with the Wisest, Orval Adams of Kansas City, 85



J.D. Colbert with Aaron and Kiersten, son and niece of tribal member Loretta Frazier of Kansas City, Mo.



Pretty blonde Jessica Spalding climbs out of her seat to pose for the camera



Marge Seger of Wichita traveled 180 miles to win the longest distance prize



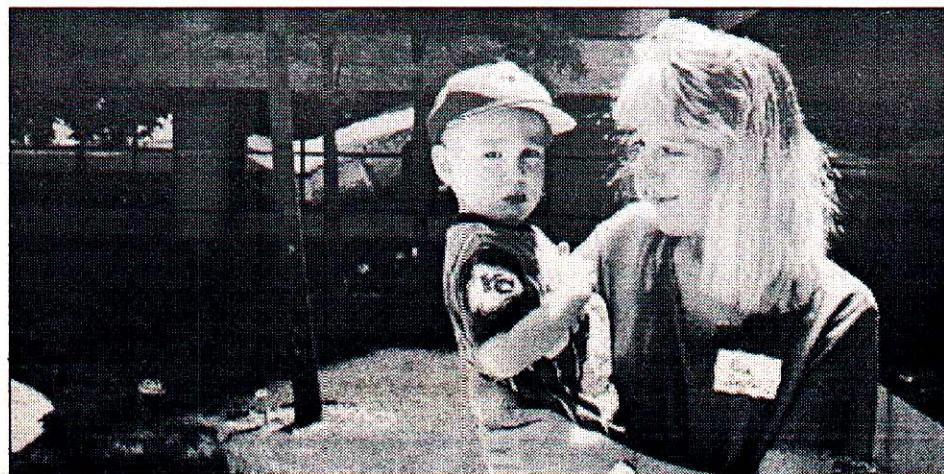
Mother and daughter: Catherine Vieux Clinton and Mary Ellen Vieux Clinton

Midwest Regional Council

May 20, 1995 • Doubletree Hotel • Overland Park, Kansas



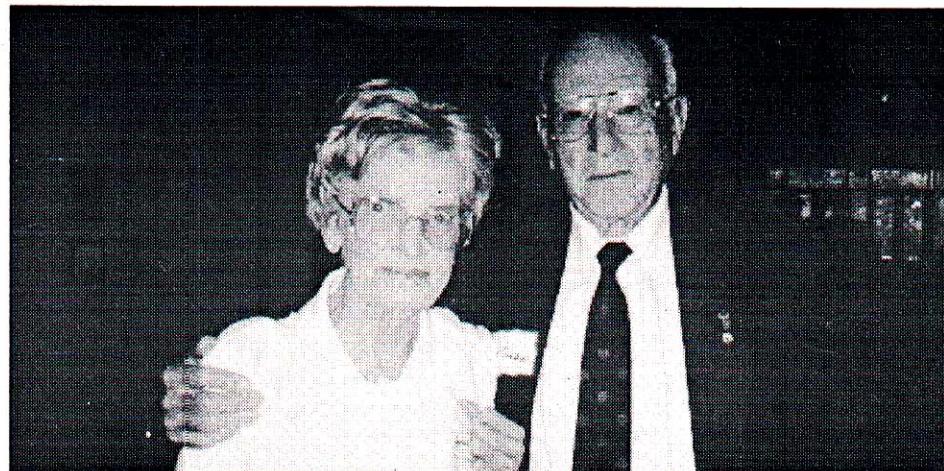
A sunny spot for a good picture:
Mary Bledsoe of Gladstone,
Kans., with Deputy Administrator
Bob Trousdale and Business
Committeeman Jerry Paul Motley



Youngest enrolled member, Tanner Joeckel, 2, and his mother



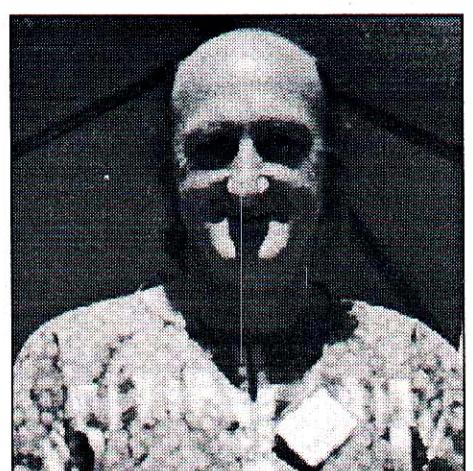
Hilton Melot, right, with Johnnie Young of Lawrence, Kans.



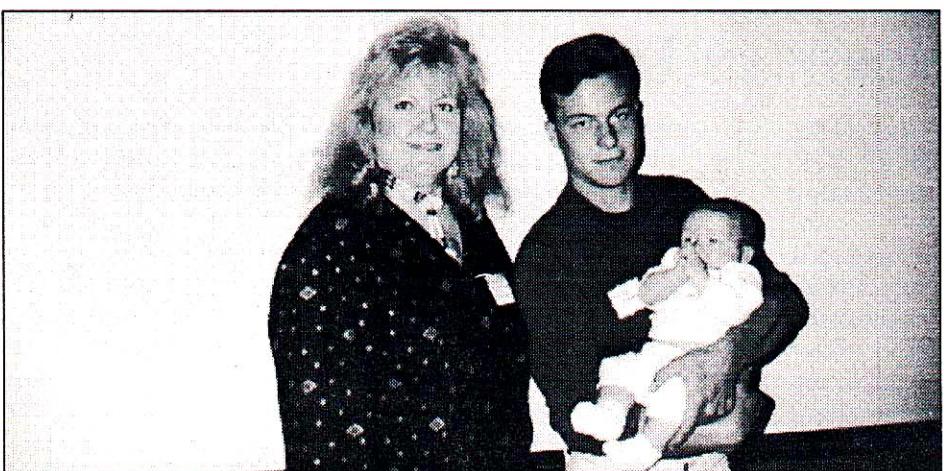
Bill and Louise Green of Topeka



Wanda Foster, Kansas City, Kans.



Leo Nadeau of Soldier, Kans.



Maryann Frank, son Mike Schmidt and 3-month-old grandbaby



Bob Trousdale with Jan Pound of Kansas City, Mo.

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SOUTHERN CALIFORNIA

Bourzho from Pasadena!

As you read this, I am probably traveling across Indian Country. I am visiting the ancient site of the Anasazi, the Mogollon, and the Hohokam, sleeping in the shadow of their sacred mountains. I am crossing the reservations of the Southwest, visiting the Navajo, the Hopi, and the Puebloan people. I am passing through the trust lands of many tribes in Oklahoma. It is with respect that I set foot on the domain of these people, past and present. I thank them all for allowing me to travel undisturbed through their lands on the way to our own precious tribal land in Shawnee.

Remember, although our lodges are scattered all around Turtle Island, we are one people. When I walk into the dance circle in Shawnee at this year's Pow Wow, I will be honored to represent all my brothers and sisters from the Southern California area. I thank you for allowing me to represent you in this way.

May you be blessed with good health and surrounded always by those who love you, and may we dance together, side by side some day, in the sacred dance circle. A-ho.

Announcements

June 23-25 the 11th Annual Tehachapi Pow Wow. Info: (805) 823-0420 or (805) 822-1118

July 22-23 Redbird's 1995 "Children of Many Colors" Pow Wow at Peter's Arabian Ranch, 7155 Walnut Canyon Road in Moorpark. Info: (818) 594-1506.

August 4-6 Southern California Indian Center's 27 Annual Pow Wow at the Orange County Fairgrounds, 88 Fair Drive, Costa Mesa. Info: (714) 530-0225.

And a Few Reminders

The Southern California Indian Center has a program for

American Indian Elders/Senior Citizens the SCIC Triple AAA Elders Program in Los Angeles. Call (800) 7-NO-BUTT

Medical services are provided at the United American Indian Involvement for American Indian residents the first and third Wednesday of each month. Please contact the American Indian Clinic public health nurse at (310) 920-7227

American Indian International Chamber of Commerce is up and operating. If you own your own business, give them a call. 4040 30th St. Ste 202, San Diego 92104 (800)260-8243, (local callers call information for number).

UC Riverside now has a Native American radio program every Thursday from 5 - 6 pm on station KUCR, FM 88.3 Info: Earl Sisto (909) 787-4143.

If you would like to be a Foster Parent to an American Indian child, please call Indian Child and Family Services Southern California Indian Center, (213) 387-5772.

Native American Christian Worship Services are held every 2nd and 4th Sunday in our region. You're asked to bring a dish to share at the potluck that follows the service, and childcare is provided. For the exact location, you may call Reverend Buddy Monahan (Choctaw/Maricopa) at (310) 670-5076 (office) or (310) 643-5793.

Strengthened by the knowledge of our history, may each of your hearts be filled with reverence for those who came before, with love for our brothers and sisters, and with hope for those who will follow. And may everyone we meet know at a glance how proud we are to be Potawatomi!

Megwetch,

Jeremy Bertrand Finch

NORTHERN CALIFORNIA

Bourzho from Merced,

As we draw near to the time of June and the Pow Wow in Shawnee, I find that time is never there to complete all of the things that I have yet to do...

There have been many Pow Wows in this area over the past two months. I've also had the pleasure of spending some time with Elders of our Tribe and of others also. I've been in Arizona, Montana, Idaho, Utah, Wyoming, Nevada and Colorado with many Nations.

I can't emphasize how important it is to get in the burial insurance information before the deadline. I know everyone is busy, but please take care of this important task.

I have not heard from anyone that would be interested in our having some Regional picnics such as was requested at the

meeting in March. If this is desired, please get in touch with me as soon as possible. I will be gone from June 16 until July 10, but will call in for messages.

I hope many can attend the Pow Wow in Shawnee. It promises to be a good time for all our people. Any one with information regarding our language and traditions, please call Norman Kiker with this information as a language program is in the process of being developed. Even though there are not a lot of full bloods in our Tribe, let not our culture die for a lack of interest in sharing. Knowledge of our People in the past is only good when it is shared with others.

I hope to see many in Shawnee ...

Megwetch,

Gary Bibb

NORTHERN TEXAS

Time for the Pow Wow will soon be here. I'm really looking forward to the Sacred Heart tour. My grandmother, Kate Kahdot Blair, went to the school there and then stayed on to cook for the priests.

I have tried to return the calls I have received during the last few weeks and I apologize for the ones I did not return. Please call me again as I seem to have misplaced the messages. It's been a hard time as we have lost the senior member of our family, Kent Lewis Blair, brother and beloved uncle. In my family, there were two boys and three girls. Both brothers have died, one at 65 and the latest at 73, leaving the three sisters. Our father died at an early age and our mother died 22 years ago. From a family of five children, we are down to three. Kent Blair

also leaves behind 15 nieces and nephews and each of them has his own special memories of him. My sisters and I appreciate the loving and mature way the nieces and nephews have responded in this very difficult time. We will miss him.

One of our North Texas tribal members, Joe Dories, had an altercation with a shower door and came out with a badly injured foot. Joe is still sitting around while his father-in-law underwent by-pass surgery, went home and came by to visit. I told Joe that we old folks are just tougher. Joe and Cyndi hope to be able to make the Pow Wow. Golf is uncertain at this stage. I hope to see or have seen you at the Pow Wow in Shawnee.

Marjorie Hobdy

REGIONAL REPORTS

OREGON

Bourzho From Oregon:

Attention, Idaho and Eastern Oregon members — on Saturday, August 19, 1995, there will be a Potawatomi Picnic at the home of Nicole Collins, 6745 Santa Ana St., Boise, Idaho, at 2 p.m. in the afternoon. Please bring table service and a potluck food item to share. You will have the opportunity to listen and share in story telling, joining some drumming and singing, meet other tribal members, share with others our history and culture. Your regional director will be represented there also. If you can RSVP to Nicole (362-5385) or Shayshoshewa (384-1017). They will give you directions or if you prefer to use the office number here (800-522-3744) Maxine can give you directions. A flyer will be sent out soon, but if we missed you, please come anyway.

It is graduating time all over the United States, and I want to congratulate all the seniors for such fine accomplishments. You can be very proud of yourselves; I know there must be many of you out there that I don't know about, but I would like to take this opportunity to recognize one young member that I have had the privilege of helping along the way.

Colby Whitenack is graduating from International High School, Eugene, Oregon, on June 10, 1995. Colby has been accepted at the University of Oregon Honors College for Fall 1995. He also received the Underrepresented Minorities Achievement Scholarship Award, which gives him a scholarship worth approximately \$3,120 each academic year, renewable for five years.

Factors considered in the selection process include the rigor of high school and college course work, academic achievement, community service, leadership, and other activities, plus quality of their personal statement. These scholarships are granted on a competitive basis to students enrolling in one of the Oregon four year public colleges or universities. My most sincere congratulations to Colby. You did it yourself; I just showed you where to look. Your tribe is proud of you and I know Mom and Dad are really beaming.

Will you teach your children what our ancestors have taught us? Native Americans have a legacy of handing down such things as the delicate balance between people and nature about their profound respect for family and elders, of their ethic of sharing and about their deep spirituality, and the magnificent art so many of us share within us. I encourage you to give your children our heritage. Spend time with your children this summer, go to a Pow Wow together, learn to bead, make a flute or drum, learn to tell a story. But do it together!

Call me if I can help in anyway or answer any questions. I will be out of the office toward the end of June, as I will be in Shawnee at our Annual Council Meeting and Pow Wow. If you are not able to go, please remember to request an absentee ballot and vote. It is your tribe and it is your privilege to vote.

Megwetch,

Rocky Baptiste

An Indian only feels he is rich when he has something he can give away.

COLORADO

Hello All,

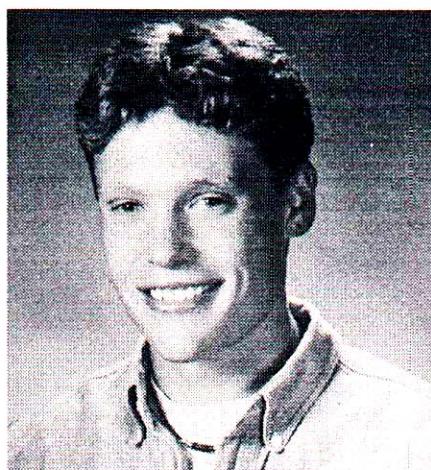
Finally — a nice day here in the Mile High City. Do you believe it? We have had so much rain we are starting to sound like Southern California. We have had one mud slide that killed one for sure and one person is missing.

I hope everyone is looking forward to the Pow Wow this year; I know I am. I am looking forward to meeting all the new folks there at the Complex, and seeing all the other friends there.

I have had several calls on the internet article I posted last month. I talked once again to the woman who is setting this up for us and she told me (05-14-95) that it is going to be another 45 days to get the SLIP address and the 1-800 line installed correctly. So things are moving right along with that. A big thank you goes out to all who asked about it. Watch my article, it is coming!

Bright Blessings,

Lisa Baldwin



Colby Whitenack

WASHINGTON

Bourzho from Seattle!

I want to begin this month's column by expressing my deep sorrow at the passing of Wilbert Soocey. When I received the first phone call in the office, the voice at the other end greeted me with a resounding "Soocey Here!" I knew from that point on that he and I would enjoy one another. And so it turned out. Last winter Wilbert and his wife Alice dropped off a tape of their activities at various pow wows. We will show it in his memory at this year's picnic in Port Orchard.

Speaking of the picnics, the date for the Port Orchard picnic at Manchester State Park is July 22 so bring your favorite covered dish and eating utensils for a potluck (dessert and beverages provided). And plan on joining our Oregon representative Rocky and his wife Maxine at Nicole Collins' house on August 19 in Boise! I will be mailing out flyers to those of you in Washington State hopefully before leaving for Shawnee, or at least soon after I return. The Baptistes will be mailing the flyers for the Boise picnic. Both gatherings sound like a lot of fun so I hope you summer plans can be stretched to include one or both events!

A new support group for Native Americans who have been adopted into non-Native families is currently meeting on the last Thursday of the month at the Pike Market Senior Center. For more information call the center at 206-728-4262. Those searching for their birth parents are encouraged to call!

At the February Regional one of our tribal members asked me for information on McRae's Bookstore in Enumclaw, WA. I was unable to locate her phone number, and I have tried to pass on the information so will include it here. If you are looking for a specific title or topic, be sure to give Mr. McRae a call. Chances are he can help you get it. His number is 360-825-3737. If you have any Native American-crafted item you are seeking information on, he would be a good one to reach. His knowledge is extensive.

The Olympia Film Society is featuring a monthly "festival" of Native American-produced films at the old vaudeville theatre in Olympia, WA. The films are free to tribal members with enrollment cards, \$5 to others. For information on their next showing, or to be put on their mailing list, call 360-754-6670. We went last month and spent a very enjoyable evening.

"Indian Artist" is a new quarterly magazine devoted primarily to Native art. It includes interviews with writers, artists, musicians, photographers and performers and is only \$15 a year. For information write them at 544 S. Guadalupe St., Santa Fe, NM 87501.

My best wishes to Doug Campbell and his wife Debbie. Doug and Debbie are expecting their first child on or near December 28. Debbie called to let me know the doctor picked up a heartbeat, so exciting times are ahead. On a personal note, this will be the first grandchild for Eric and me! We couldn't be more pleased!

Have a beautiful month.

Susan Campbell

SOUTHWEST

Bourzho,

School is out, the temperature is rising and Pow Wow is around the corner.

It will be great to see old friends again and meet new ones. Although we don't talk much through the year, the friendships are still there whenever we meet. The saguaros are starting to decorate their hats; each day a new blossom or two appears. Soon they will all be wearing their Sunday-go-to-meeting hats. The Saguaros are constantly changing the desert landscape and the birds and other animals are claiming their residency.

Other than vacationers coming over to Arizona to complain about the heat, there really isn't much going on right now.

Since a deadline has been set for the Burial Insurance Plan, please get those forms in to Oklahoma. If you need any other forms or help in filling them out, remember I'm here to help you.

Not much more to say; see you in Shawnee. I'll write about all the goings on when I get home from Pow Wow!

A thought to ponder: I know you know someone who is going through a difficult time or having a bad day. Make it better by doing something, anything, to let them know someone cares ... And don't tell them who did it!

More next month.

Philonise Williams

REGIONAL REPORTS

SOUTH TEXAS

Bourzho from Houston,

Summer has certainly come to all of us. Not only did we enjoy the peaches from our little tree, we felt the heat when we picked them! And the rains continue to be with us. The lightning displays have been awesome out here.

We saw some of you at Inter-tribals Annual PowWow. We hope you had a good time there. For those of you who were present when Gray Wolf blew his Eagle Bone Whistle on the Drum, that was a special honoring, a sacred honor bestowed by only a few allowed to carry and blow the whistle. That is why the dancers gathered around that drum, and others stood for the dance. It is not something you will see often, but it touches the hearts of all when it happens. Gray Wolf is a Grass dancer, and he is also a Sun dancer.

We gather in Shawnee for our 22 Annual PowWow with great anticipation. The coming together of family and tribe for this brief time allows us to meet new friends, rejoice in the births and marriages, grieve the losses, celebrate the successes and renew the ties made in past gatherings. Pow Wow is also a time for commerce. Go to the Tribal Store, and if you leave there with any money, go see the many vendors who come with arts and crafts and good food. PowWow is also a giving thanks time. Tell the members of the Business Committee, and all the good people who work so hard for us, what a great job they are doing. Remember to respect our precious elders, do what you can for their comfort and safety so they can enjoy the Pow Wow too. Rejoice in the children; they are the future of the tribe.

If you photograph dancers outside the arena, it is proper to ask first. Don't touch the dance regalia; it is very expensive to put together and clean and the Sacred Eagle Feathers should be handled with the utmost respect.

I hope you will remember to attend council, vote and be glad for the privilege. I personally will be voting to put our funds in the hands of our own care in the First Oklahoma Bank, and for the extending of scholarships to all who are eligible. Whatever your choices may be, vote!

Hilton Melot, congratulations on your re-election! Having no opponent certainly speaks well for the good work you have been doing.

I will be looking for you at PowWow. Be good to each other.
Megwetch,

Lu Ellis

MIDWEST

Bourzho Nicon,

Our Midwest Regional Council meeting was held at the Doubletree Hotel on Saturday, May 20. It was well attended and full of information. We got the opportunity to meet our new tribal administrator J.D. Colbert and deputy administrator Bob Trousdale. I am certainly looking forward to working with them. Our tribal Chairman Rocky Barrett addressed the group and had a question and answer session. J.D. Colbert was introduced and spoke to us also. It looks like we will be having alternating indoor and outdoor council meetings every other year. I personally like this idea.

By the time this article is published, we will be in full swing of the pow wow. If you see me in Shawnee, please come up and say hello to me and introduce yourself.

In May we put on a dance performance at the Queen City Rendezvous in Independence, Missouri. I want to thank all of you who helped out.

I would also like to welcome any of you to call me here at the office and let me know about any pow wows or upcoming events going on in our area. A lot of times there are activities going on that I am not aware of. If you call me and let me know, I can pass it on to everyone.

I've received a lot of requests for tribal enrollment forms and health aid forms. I can handle your change of address requests; however, you can call tribal rolls in Shawnee and it will be put in the computer right away.

Just a reminder to get your burial fund forms filled out and sent in. Also don't forget to vote on the issues on the ballot on June 24. Let your voices be heard by voting.

Upcoming pow wows: Kickapoo Pow Wow, Horton, Kansas-July 14, 15 and 16; Osage Indian Heritage days, Jacobs's Cave Meadowlands near Gravois Mills, Missouri-July 28, 29 and 30. For more info call (314) 379-4374.

Megwetch,

Maryann Welch-Frank

Kids' Stuff



Color & Learn

Kids, as you color this drawing from the Ojibway Indians Coloring book put out by the Minnesota Historical Society, think about how your ancestors had to go about some daily activities that machines like stoves, washing machines and dryers help you with today. This Woodland Indian woman is using her fire to cook and to dry clothing—and maybe to keep warm, too!

CALL TO COUNCIL

June 24, 1995

7 a.m.

Call To Order

7 a.m.-2 p.m.

Recess For On-Site Voting

3 p.m.

Meeting Reconvened For Business

5 p.m.

Free Meal At Pow Wow Grounds



Citizen Band Potawatomi POW WOW

Potawatomi Tribal Grounds ★ Shawnee, Oklahoma

FRIDAY

JUNE 23

Friday, June 23

6:30-7:30 p.m. - Gourd Dance
8 p.m. - Invocation/Grand Entry
Flag Song
Welcome

Introductions

Potawatomi Business Committee
Pow Wow Committee
Head Staff

Intertribals

Tiny Tots
Junior Girls Division
Golden Age Women
Golden Age Men
Golden Age Winners Announced

Saturday, June 24

2-5 p.m. - Gourd Dance
5-6:30 p.m. - Supper

7 p.m. - Invocation/Grand Entry
Introductions - Head Staff

Intertribals

Junior Boys Division
Pow Wow Committee Special
Senior Women Division

YOU are Invited!

SATURDAY

JUNE 24



SUNDAY

JUNE 25

Sunday, June 25

10 a.m. - Worship and Memorial Service On The Grounds. Everyone Welcome. Lunch Served.

2-5 p.m. - Gourd Dance
5-6:30 p.m. Supper

7 p.m. - Invocation/Grand Entry
Flag Song
Introductions - Head Staff

Intertribals

Princess Special
Potawatomi Business Committee Special
Senior Men Division
Runoff Ties (All Divisions)
Winners of Junior and Senior Divisions and Drum Contest Announced

FREE ADMISSION • FREE REGISTRATION • FREE PARKING

COORDINATORS and HEAD STAFF

COORDINATORS

Pow Wow Esther Lowden
Drum Contest Joe Cozad
Dance Contest Carla Whiteman

STAFF

Master of Ceremonies Jo Jo Rice
Master of Ceremonies ... Thomas Chibitty
Northern Drum Blackbird
Southern Drum Berk Monossey
Head Man Dancer Michael Kidder
Head Lady Dancer Estee TallBear
Pow Wow Princess ... Ginger Schmidkofer

The Citizen Band Potawatomi Tribe is not responsible for personal injuries or damage to or loss of personal property.

TRIBAL TRACTS



New Coach

Tribal member Brian Capps has been named head baseball coach at St. Gregory's College in Shawnee, Oklahoma. Capps, a 1989 graduate of Tecumseh High School who attended Oklahoma Baptist University on a baseball scholarship, is building a team from scratch since St. Gregory's had discontinued baseball some time ago. Part of his duties is rebuilding the field as well. Capps previously coached at Little Axe and Byng. He is the son of Roy and Linda Capps of South Rock Creek. His mother is vice chairman of the tribe.

Tribal member graduates from dog school

From The Washington County (Kansas) News, April 13, 1995 — The most recent graduates of Kansas Specialty Dog Service, Washington, are people who plan ahead. All four of them came to KSDS to be trained to use a guide dog before they lose their eyesight completely.

Tillman Clapp of Rolla, Mo., who is losing his vision because of glaucoma, wanted a guide dog so he can continue his walking regimen. He walks about two miles a day at a community athletic track that's a short distance from his home.

"I wanted a guide dog now so we could become real well acquainted before I go blind," he said.

Clapp is very pleased with the way he and his German shepherd, Hamilton, are working together.

"He's a well trained dog," he said. "He knows all the commands."

Roger Parks of Winfield has been paired with a German Shepherd, too. Her name is Betsy. Parks is a veteran of the Persian Gulf War, where he served as a registered nurse. When Parks went to the Persian Gulf area, he already had damage to his left eye. After serving in the war, he began to develop a problem with his right eye. Civilian doctors believe a fungal infection he got while in the Persian Gulf is responsible for the lesions that developed on the eye and the detached retina that ensued.

"I want to regain the independence in my day-to-day activities as Mr. Mom," he said. Parks helps take care of the household for his working wife and their kids. Friends assist Parks in getting around, like for walks, but now, he said, Betsy will be able to safely get him where he wants to go.

Since Parks had to retire

Hamilton placed with Clapp

Kansas Specialty Dog Service, Washington, Kansas is placed Hamilton, a guide dog, with Citizen Band Potawatomi tribal member Tillman Clapp of Rolla, Missouri, recently.

Tillman and Hamilton graduated from KSDS on April 8 after completing the 24 day training period.

KSDS is a non profit program that trains and places three types of canine assistance. Guide dogs for blind and visually impaired persons. Service dogs are provided to physically disabled individuals and Social dogs that are trained for care facilities are all given to these individuals free of charge.

"We are very proud to have Tillman & Hamilton as one of our graduates and new canine assistance user," said Bill Acree, KSDS executive director. "It is very important for the public to be aware of this new team in their community."

For further information about the KSDS program, individuals may contact KSDS at 913-325-2256 or writing to Box 216, Washington, KS 66968.

from the career he was trained for, he's considering going back to college to get a degree in social work or teaching.

"I want to do something I feel is productive and that is giving something to the community. Safety and independence is what Betsy will give me. She's there to correct my errors (in mobility). I wish she could drive!"

Rosemary Distifan of Wichita has had a vision impairment since birth. She worked 37 and a half years in social services for the state of Kansas and is now retired.

"I am very independent," she said. Her eyesight has been decreasing and she doesn't want to use a cane. "It got to the point if I wanted to maintain my lifestyle, I needed a dog." She has been teamed up with Royce, a yellow lab.

Mary Jo Wedge of Larned also came to KSDS for help in maintaining independence and her active lifestyle. She can see shadows, mostly. Her classmates said that Mary Jo and her dog Caress are well-matched because they're both full of energy.

Mary Jo does a lot of walking, five to eight miles a day.

"I will feel more confident with Caress. Though she doesn't tell me when traffic is coming and going, she guides me."

By having a guide dog now, Mary Jo said she will be better trained in the use of such a dog if her sight gets worse.

The staff at KSDS got high marks from their students for their ability to train dogs that will help them with their goals.

"I think they did a real good job. I think the dogs they picked match our personalities," Roger said. "It's phenomenal what their dogs can do," noting that the dogs are attentive not only to what's around them, but what's overhead, too.

In addition to exceptionally well-trained dogs, the four said the staff at KSDS are really good with people, too.

"They love dogs and people," Distifan said.

"People like us could not want or wish for anyone else to run this school," Parks said. "They care about us. They stress for excellence. They want safe teams. They are truly dedicated and truly care about what they're doing."

"I've heard them say many times that we are part of their family," Distifan said.

COMMITTEE COMMENTS

This is one of a series of articles designed to keep tribal members better informed about issues facing the Business Committee and how they deal with them. This month's article features Jerry Paul Motley.

Q. What excites you most about the future of the tribe?

A. I've been looking forward to the opening of the bowling center. The growth of our entertainment-oriented enterprises is especially interesting to me since I worked full-time for the tribe as Director of Enterprises a few years ago. That's when I got to know Rocky and Linda and the others, and knew I wanted to work with them to build the tribe.



I even ran the bingo hall for eight months after we ran off the management firm, but I also worked with the store and the golf course. The entertainment businesses are our bread and butter. We can use that money to provide more benefits for tribal members — more scholarships and so forth.

Q. Do you have some pet projects you're interested in?

A. Oh, yes — lots! Some have already been done. I pushed hard for an assistant administrator. With J.D. spending so much time at the bank, we needed someone there. The face lift to the buildings that is being finished now was much needed, as was the arts and crafts room for the elders. And I'm really proud of the new bank building. I'd like to see us expand the tribal store, maybe develop it into a truck stop and retail diesel.

Q. You are completing your first term on the Business Committee, and served two terms on the Grievance Committee before that, but your tribal involvement goes back many years, doesn't it?

A. You bet. My grandmother took me to pow wows when I was a little kid, and then to councils when I was older. This is still my favorite time of year; I've been going to pow wow all my life. My family is proud of our tradition. My great-great-grandfather was a famous tribal leader, Abram Burnett.

Q. What are the greatest challenges facing the tribe today?

A. Well, one of our challenges is always the State of Oklahoma. Right now we're trying to negotiate a compact for off-track betting, and getting a compact is always a challenge. Health care is another area that's a big challenge. This deal we're working on with Mission Hill Memorial Hospital will be a big step in the right direction, but we need more eye care and things like that for the out-of-state tribal members.

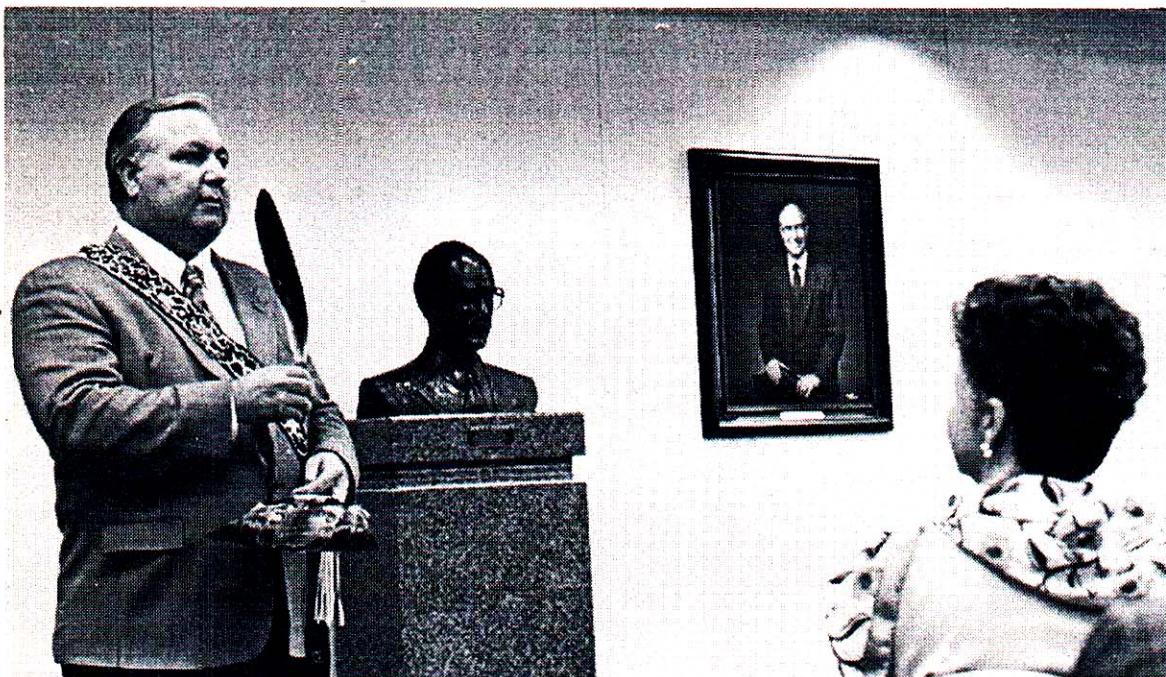
Q. How do you think the community perceives the tribe these days?

A. In Pottawatomie County, the attitude has really changed. And that's true in Tecumseh especially, since the tribe has been working with the city on the new smoke shop. We have a good relationship with Tecumseh and Shawnee. I think the Business Committee has done a heck of a job, and I'm proud to be associated with them. Our philosophy's similar, although we disagree sometimes. But we all want to benefit our tribal members.

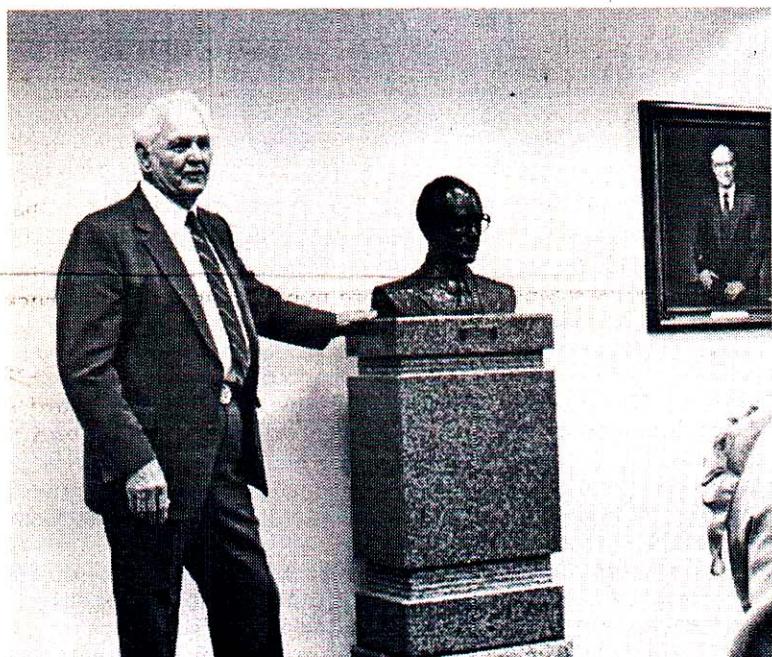
DONATIONS TO THE HOWNIKAN

Albert J. & Yvonne J. Hefner, KS - \$20	Donice G. Kine, CA - \$25
Marvin B. & Leila Hughey, CA - \$10	Nelson & Florene Baker, AR - \$10
Kenneth E. & Carla A. Sandera, CA - \$25	Doris Ellis, OK - \$5
Jack & Bev Russell, CA - \$20	J. Aaron & Evelyn Chauik, OK - \$20
Hlene Odell, OK - \$5	Dwight & Cheryl Cameron, MI - \$10
Anonymous, OK - \$20	Sherree Sager, TX - \$20

The memory lives on . . .



The Murlin Derebery Community Room at First Oklahoma bank was dedicated May 26 before a standing-room-only audience of Shawnee-Tecumseh civic leaders, tribal and bank officials and friends. A bust of the late bank president, who died in an accident in June 1994, had been commissioned by civic leaders and was unveiled at the dedication. St. Gregory's College art instructor Shirley Wilcoxsen sculpted the bust, which is displayed near a portrait of Derebery. At left, Chairman John Barrett presents an eagle feather to be displayed along with the bust.



Bob Townsend, Shawnee car dealer who led the fundraising drive to commission the bust, admires the final result



Derebery's widow Anna encourages everyone to touch and enjoy the bust as they remember her husband. Looking on is FOB president Larry Briggs.

Native American artists sought for Lawrence show Sept. 9-Oct. 22

The Lawrence Indian Arts Show is seeking entries for American Indian artists for the seventh annual Lawrence Indian Arts Show Sept. 9 to Oct. 22.

The show is sponsored by the Museum of Anthropology at the University of Kansas, Haskell Indian Nations University and the Lawrence Arts Center.

Works selected by the judges for the juried competition will be displayed at the Museum of Anthropology Sept. 9 to Oct. 22. A total of \$7,200 in prizes of \$1,500 each and up to 14 merit awards of \$300 each will be awarded in two- and three-dimensional art categories.

American Indian artists also are

invited to take part in the seventh annual Indian Market at Haskell Sept. 9 and 10. The two-day market gives Indian artists an opportunity to display and sell their recent productions from booths in an outdoor setting.

The schedule for the seventh annual show will be similar to those for previous shows, but each event will be new. This year's show will include

- A juried competition show and sale at the Museum of Anthropology Sept. 9 to Oct. 22.
- A benefit opening including an awards ceremony, art preview and sale, silent auction and reception at the Museum of Anthropology Friday evening, Sept. 8.
- An outdoor Indian Market at

Haskell Sept. 9 and 10.

- An exhibition of recent artistic creations by American Indian artists Leslie Evans, a Potawatomi, and Blanche Wahnee, a Kiowa-Comanche, at Haskell Sept. 9 to 24.

- A hands-on beadwork workshop taught by Yolanda Stevens, a Maricopa-Quechan, at the Museum of Anthropology Sept. 27 to Oct. 1.

- An exhibition of traditional American Indian beadwork at the KU Spencer Museum of Art Sept. 8 to Oct. 4.

- A photographic exhibition of Indians of Kansas at the Lawrence Public Library, 707 Vermont St., Sept. 11 to Oct. 31.

About 20,000 people attended last year's show. The 161 items exhibited in

the juried show were produced by 83 artists from 53 tribes and 16 states. A total of 155 American Indian artists from across the United States displayed and sold recent creations at the two-day Indian Market, including paintings, graphics, basketry, sculpture, pottery, jewelry, textiles and clothing. Market entertainment included performances by Haskell-affiliated groups such as the Apache Club, Haskell Singers and Dancers, the Thunderbird Theater and the Kiowa Club.

To obtain entry packets and more information, write to telephone Maria S. Martin, Museum of Anthropology, University of Kansas, Lawrence, KS 66045; (913) 864-4245.

Corn: the gift of Spirit

Those who eat of this corn will grow ears to listen to Spirit

I would tell you a story.

Once, long ago, there was a people living on the earth. They were much like you. They were involved living life. They hunted. They grew food. They made tools. They had children to raise. They had no time for spirit things. Their eyes were upon the ground in front of them. They did not look up to see other worlds because survival consumed them — the need to take care of their wives, their husbands, and their children.

Now, in that space in that time was born a young man. He was different even from his beginning times. He wanted to play. He wanted to look up into the sky. He wanted to watch the birds fly. He wanted to create new things and have new experiences.

As he grew older, he began to speak of his longings to others. At first the people laughed. They did not take him seriously. They felt he would grow out of this foolishness. Some, of course, felt that something must be done. They convinced a council of elders to speak with the parents of this young rebel.

"What are you going to do about this one?" they inquired. "When will you teach him our ways and make him understand his responsibilities? Childhood is all very well, but there must be an end to it sometime."

The young man's parents tried everything they knew, and even many things they were advised — all to no avail. Even punishment did not make this boy — this youth — stop his foolish dreaming.

One day, after a very hard time, the young man went away from his village to be alone. He stayed alone, fasting, because he had forgotten to take any food with him in his hurried flight from more angry, shaming words. He fasted for three days, listening to the song of the wind in the grasses, watching the shapes the clouds made as they talked to one another in the language of their kind. Then, with the rising of the sun on the fourth day, he saw a great white bird circling the hill on which he lay. The bird began to sing. She sang and sang and sang. She sang of empty spaces, of water, of canyons. She sang of life awakening with the sun and with the moon. She sang of hills, of valleys, of deserts. She sang of birds, of fish, and all the four-footed peoples of the earth. She sang all day and all night and into the morning. And the young man listened to every word and every note, filling himself with the energy of her gift. As the sun rose again on the fifth day of the vigil, the white bird came to rest on the hilltop. She spread wide her wings and, in the brilliant glow from the sun, became a woman wrapped in the white skin of the deer, holding a bundle in her outstretched hands. She beckoned to the youth and said,

"Because you have the eyes to see and the ears to hear, I give you a gift that which will bring songs, laughter, and abundance to all of your people."

"What is this gift?" the young man

asked.

"It is the gift of Spirit I bring. It is the gift you will call corn. Those who eat of this corn will grow ears to listen to Spirit. They will hear the animals speak to them. They will learn to fly in dreams to far places and learn to care for all life of the earth. When you plant this corn with love, with abundance, with song, and with the gifts of life, the prayers of the people will be answered. The children will grow strong and everyone will remember to walk in the ways of abundant life."

The young man's heart was filled with gladness. He stretched out his hands and the white maiden laid the bundle in his arms. She opened the bundle, even as he held it, and showed him what was within.

"This is yellow corn. It is for holding the blessing of the light. It is the corn of healing what is no longer whole that the balance may be restored.

"This is red corn. It will hold the blessing of abundance. It will teach the people to dance the dance of life. Only in the dance of the red corn will the children prosper and be happy upon the earth.

"This is blue corn. It is filled with the energy of the setting sun. It will call to the ancestors, to the spirits. It will bring visions to the people so their decision may be wise.

"In time," the white maiden said, "I will bring you the white corn that shall make what has been broken whole. For there will be a time upon your world when children will again lose their souls. Then even the songs of the red corn, the blue corn, and the yellow corn will be lost. In that time of sorrow, those who learn the secrets of the white corn will be able to call back the wonder of life, the laughter of the children, and the joy of the dance.

"Watch now and I will teach you the ways of the corn that Spirit may come among you and the people may have time for learning freedom."

The corn maiden taught the young man how the corn was to be planted by the men and the boys of the people; how it was to be nurtured by the women and girls; and how it was to be harvested in a marriage of joining with both of these energies.

So it was that the young man went back to his people. He showed them the gift of the corn. He taught the songs, the ceremonies, and the dances, even as he had been shown. The people laughed at such nonsense until a day when they ceased to scoff and listened in reverence instead. For the young man planted the seeds of the corn, sang the songs, called the rain, found a girl to help him nurture the corn, and watched it grow tall and strong. As the corn grew, the great white bird came each day and flew singing over the field, protecting the corn.

When the harvest time came, the people no longer were skeptical. They felt the power of Spirit growing. As each one ate of that first corn, their eyes were

open to the earth and to the sky. They heard the voices of Spirit speaking to them. They became One with the life of all being. They walked the world in power, in goodness, and at One with the Great spirit of Life. So, the energy of the physical world was changed through a gift of spirit manifestation.

It is important

to remember that you, also, live in a world consumed with survival and only getting by; a world that no longer has a dream or believes in the dream. It is corn that can work the magic once again and bring the people and the children to the reawakening. And one day it may be that I will share with you the story of the White Corn Awakening.

It is important for all corn grinding that you intention each of the kernels before you begin the grinding process. you can grind all of them together, but each kernel must be intentioned.

Red Corn Ceremony

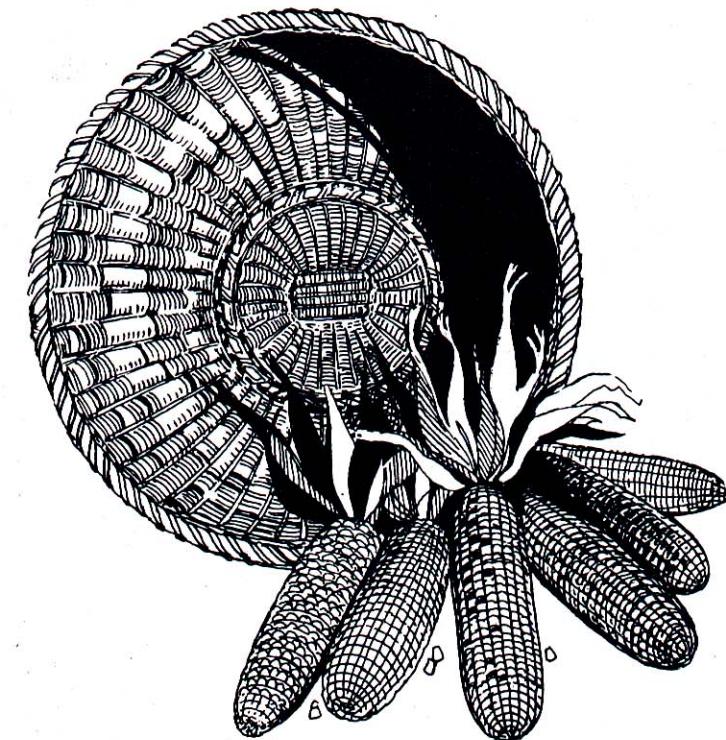
There are many ways that you can use the corn. Red corn holds within itself all of the vitamins and minerals that your bodies need to be healthy. It can be used to strengthen those who are weak and whose earth connection is dimmed. Red corn creates a space of peace and abundance. It is helpful for times of stress and upset.

Take 12 kernels of the red corn. Grind it in a stone bowl grinder until it is very fine. Place it in a small muslin or cotton bag and wear it around your neck during the time of sleep. Your dreams will show you the root cause of your anxiety and fears, as well as suggesting what you can do to heal yourself. When you have received the teaching, give the corn away to the birds of the air.

Blue Corn Ceremony

If you wish to speak to an ancestor to obtain a teaching of Spirit or help with your life, use the following ceremony. This ceremony will also work to call to yourself a medicine helper or a spirit guide — one you know or someone you do not yet know.

Grind 12 kernels of corn. It is especially important to speak a full prayer for each of the 12 kernels. It can be the same prayer, but it needs to be



addressed specifically to the entity that you are calling into your life. With each prayer you must promise the spirits you are calling that you will perform whatever activity they require of you in return for the gift of their knowledge and sharing. You must do this even before you know what will be required of you. It is absolutely necessary to perform this activity as soon as possible. The natural consequences of not doing so can be very unpleasant.

Grind 12 kernels of corn each day for 3 to 7 days depending on the importance of your personal need. The more important the need, the more preparation work is necessary. Wear the muslin bag with the corn day and night during this process. Add the new corn to the same bag you are wearing each day.

When you have ground the necessary number of kernels for the 3 to 7 days, take a pinch of the corn out of the bag at sunrise and offer it to the east. Then offer a pinch to the south, a pinch to the west, and a pinch to the north. Finally, offer a pinch for the spirits above, and a pinch for the spirits below. At sunset, take a pinch of the corn out of the bag and offer it to the west, then to the south, to the east, and to the north, with a pinch for the spirits above and another for the spirits below. Say your prayers of calling with each pinch. Before all the corn is gone from your bag, the ancestor will have spoken to you. Your vision will be completed.

Take the remaining corn and the muslin bag and hang it from a tree somewhere where it will not be disturbed, preferably not within your city vibrations.

Submitted by Shayshoshewa Westin,
Boise, Idaho

INDIAN COUNTRY NEWS

Even government officials confused about feather laws

(From *News From Indian Country*, Late May 1995) — During a recent visit to eastern Kentucky, a Pima from Arizona accepted a gift of two feathers — one from an owl, one from a vulture.

The feathers were shed naturally by the animals. The Pima man put them in his hat band, hoping to gain wisdom and strength from their spirits.

Both the giver and the receiver — whose names are being withheld — may have unwittingly committed a federal offense punishable by up to six months in jail and a \$5,000 fine.

Under the Migratory Bird Treaty Act, it is illegal for most people to possess, trade or sell almost any bird or bird part. The law applies to more than 1000 species and covers nearly everything except common starlings and pigeons.

"Most people would not think you would be breaking the law if you see a feather on the ground, to pick it up," said Karen Atkinson, Hidatsa who is staff attorney for the Confederated Salish and Kootenai tribes of Montana.

Recent developments have some American Indians and even federal officials confused.

Because of the law, it is difficult for Indians to obtain bird feathers and parts for religious purposes. In order to get parts from bald and golden eagles, Indians must prove that they are enrolled members of a federally recognized tribe, then get on a sometimes two-year waiting list with the U.S. Fish and Wildlife Service's National Eagle Repository in Ashland, Ore.

Eagle parts are the most sought after, and there are strict and well publicized guidelines for the transferral of their carcasses and feathers. But the procedures for handling other bird parts are less structured.

The Pima man talked of what he thought was an amendment to the Indian Civil Rights Act. He said the amendment, which he called the Indian Religious Freedom Act, loosened restrictions on the transfer and transport of feathers.

"If there's been a change, then nobody's told us," said Monty Halcomb, assistant law enforcement director with the wildlife agency's regional office in Atlanta.

Atkinson said the man may have been referring to the Religious Freedom Restoration Act, which arose from a court case involving American Indians. He said the law re-established requirements government agencies must satisfy before adopting any rule that might impact anyone's religious activities.

Carmen Simonton, a legal document examiner of the wildlife agency, said the Pima man might also have been linking of a memo President Clinton sued last year.

In the memo, Clinton instructed all

heads of executive department and agencies to begin making it easier for Indians to obtain eagle parts. As a result, the service has suspended the practice of releasing eagle carcasses for use by educational institutions, Simonton said.

"They're all being sent to Ashland for Native American distribution, until all the Native Americans who have qualified for permits have received their eagle feathers," she said.

Bernadette Hilbourn, who will become the repository's supervisor in June when it is moved to Denver, said the facility does not take many non-eagle parts. Carcasses of other birds generally are handled by local officers in the service's seven regional offices.

But some government officials are unclear on the procedure.

When asked about the gift of the two feathers, Interior Department spokesman Bob Walker at first said owl and vulture feathers are handled the same as eagle parts. But he changed that explanation after consulting a colleague.

"Provided the person had the proper permit to have the owl in the first place,

if the bird then died there's nothing that prohibits them giving the feathers to Indians," he said.

Not so, said Simonton.

"We will have a law enforcement officer of some sort transfer the feathers," she said.

The reason for the repository and other procedures is to protect the bird population, and to ration the scant supply of bird parts for legitimate uses. Halcomb said he has heard of double-train war bonnets fetching up to \$20,000 on the black market.

"We want to stop this commercial grade, regardless of who's doing it," he said. "And we want to help preserve and to protect those Native American rights."

Halcomb said his agency helps take bird rehabilitators and other people out of the predicament of separating the recognized Indian from what he calls "wannabes." And he said the repository system helps ensure that everyone has an equal chance of getting the bird parts.

"The majority of the Native American — at least the ones I've talked with —

they don't like the delays," he said. "But they're more willing to live with that than they are with non-Indians getting these feathers."

Nick Mejia of Guthrie in western Kentucky is a registered Comanche. He agrees with Halcomb to some extent.

"I appreciate it (the system) in some manner because I think there are people who are willing to go out and just harvest eagles and probably for the wrong reasons," said Mejia, who is vice president for the Alliance for Native American Indian Tribes in Nashville.

But Mejia said there is also an injustice inherent in the system.

Mejia was given two eagle feathers for use in religious services to rebury Indian dead disturbed by looters. But he acknowledges that he does not yet have a permit.

"I have to have a permit by federal law even to have a feather," he said. "Yet I can go dig up a grave, and it's only a misdemeanor ... And that bothers me, that our birds require more respect than the human being."

Audit shows tribes run program better than BIA

(From *News From Indian Country*, Late May 1995) — American Indians have long argued that they can run federal programs on their reservations better than the bureaucrats. Now an Interior Department audit suggests the tribes are right.

Tribes that took over federal programs expanded reservation services, created new jobs and reported "a sense of pride and accomplishments," according to a report by the department's inspector general.

Tribes "established their own priorities rather than following the objectives" of federal officials, the auditors said.

Congress started allowing tribes to take over federal programs in the late 1980s amid pressure from tribes for more autonomy and heavy criticism of the Bureau of Indian Affairs, long considered one of the government's worst-run agencies.

The programs, which include social service, education, and law enforcement, had been run directly by the BIA or through contracts with tribes.

"We've said throughout history: How can a guy in Washington who doesn't understand the realities of Indian life understand how the money should be spent?" Jim Kalt, a spokesman from Minnesota's Mille Lacs Band of Ojibwe, said in an interview May 2nd.

Tribes that wish to operate federal programs themselves negotiate with the BIA for their share of the money.

So far, 29 of the 550 federally recognized tribes have signed "self-governance" agreement with the BIA. Eleven other tribes are in negotiation

with the agency.

Some tribes are not qualified or interested in taking over programs, agency officials say.

The Interior Department auditors reviewed 10 tribes that have taken over programs, including the Mille Lacs band and the Cherokee Nation of Oklahoma.

The tribes "generally increased the services provided to their members for essential programs ... and created new programs to further benefit the tribes and individual members," the auditors

said.

Six of the tribes increased their police forces; six added judges or other court personnel; one started a veterans affairs office; and eight tribes increased their spending on housing, the report said.

The tribes are not required to keep job statistics, but one tribe, which also runs Indian Health Service programs, increased its employment of tribal members and their spouses from 89 to 147.

Nation's largest pow wow opens with tribute to bombing victims

(From *News From Indian Country*, Mid-May 1995) — The nation's biggest pow wow opened with an Oklahoma family drum group paying a heartfelt tribute to the victims of the Oklahoma City bombing.

The annual Gathering of Nations always opens with a memorial song to remember singers and dancers, relatives and friends who have died.

But this year the tone was even more emotional. The Cozad family from Anadarko, Okla., opened the pow wow April 21 by tearfully drumming and singing in memory of the victims.

Allene Woodard, a Kiowa who lives 60 miles southwest of Oklahoma City, stood and sang, then took off her glasses and wiped her eyes. "This one was more intense because of the tragedy and the lives that were lost," Woodard said. "As a parent, with the children that were lost, you just feel it intensely."

The Cozad family, members of the Kiowa Nation, is an award-winning traditional drumming group. Family patriarch Leonard Cozad Sr. taught his nine sons to drum and sing. On the floor of the crowded Albuquerque Sports Stadium, the 10 men bent over their huge cow-skin-covered drum. Ten drumsticks beat out a somber rhythm as the men raised their heads and sang, wiping their eyes at the end.

The Kiowa memorial song has only sounds, no words, said drum leader Larry Cozad. "But the tune is recognized by a lot of Indians as a memorial," he said.

Sammy White, a pow wow organizer who was born in Oklahoma, introduced the memorial song. "Hopefully, it will ease and help close that tragedy," he said.

Thoughts on pow wow, Supreme Court gasoline ruling

Bourzho Nicon (hello, my friends),

Pow Wow time is here again! I am really excited about our annual celebration this year. This Pow Wow will be a "first." It is the first time the Tribe has run the Pow Wow "in-house" with our own employees and elected officials. God bless Esther Lowden. She has taken on the duty of running the whole affair this year on top of her regular duties, which are extensive. Esther is a real gift to this tribe and I appreciate her so much.

If you haven't been to a Potawatomi Pow Wow lately, you are missing a feast of the senses — eyes and ears especially. It is a spectacle like no other. While we have a large number of contest dancers and singers because of the big prize money, we also have one of the friendliest and most open "intertribal" dances anywhere. Young or old, light or dark, first timer or pow wow veteran, you can get out there and dance. There is something about being a part of 500 or so Indians moving to the beat of a drum you can literally feel, and hearing the laughter and



FROM THE CHAIRMAN

BY JOHN A. BARRETT JR.

expressions of joy from others in the circle that is unforgettable. You will love it!

The metropolitan press in Oklahoma, namely the Daily Oklahoman and the Tulsa World, have sunk to new lows of demagoguery and race-baiting in their recent articles about the decision of the United States Supreme Court in the Chickasaw gasoline tax case. The Court ruled that Oklahoma couldn't collect taxes from sales of gasoline in "Indian Country," i.e., land held in trust by the United States government for an Indian Tribe or its members. The two big papers are both claiming that this decision threatens the very existence of the state of Oklahoma's highway

maintenance and construction program. The Tulsa World has even gone so far as to call for a destruction of the doctrine of Tribal sovereignty and allow the state complete jurisdiction over tribes in violation of the Oklahoma Constitution, centuries of Federal law, and the very Congressional act that created Oklahoma.

All this because there are ten Indian service stations, ours included, that collect about \$1.5 million. The State of Oklahoma collects about \$390 million in gasoline taxes. Indians collect about one-third of one percent of the taxes collected. I can guarantee you that the Native American population in this state pays at least 20 times that in gasoline taxes that the state

collects. There is no way that the piddly little amount of tax that is collected by Tribes is going to "bankrupt the state highway program."

The big newspapers say that there will be an Indian service station on every corner if this "travesty of justice" isn't corrected. Hogwash! The only way that there will be an Indian service station anywhere is for it to be on trust land. The number of viable service station locations where the land is held in trust by the United States government is very, very few. But here is THE REST OF THE STORY, as Paul Harvey would say, that the newspaper moguls of Oklahoma glossed over about the same decision.

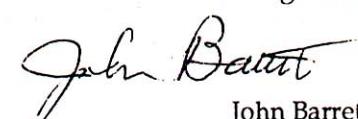
The Supreme Court also ruled that employees of Indian Tribes who do not live in that tribe's jurisdiction have to pay Oklahoma income taxes. Tax dollars that are collected by Indian tribes are spent there, creating jobs and opportunity, not supporting some bloated state bureaucracy. These jobs generate more revenue for the State of Oklahoma through income taxes and sales taxes and excise taxes and license fees

by turning over in local economies than the little bit of gasoline tax Oklahoma didn't get.

When is Oklahoma, its government and its news barons, going to realize that the engine (no pun intended) that could drive the greatest economic expansion Oklahoma has seen in recent times is the INDIAN TRIBES? Where else can a business prospect find the following: no ad valorem taxes, no corporate income taxes, no state excise taxes, lower insurance rates, lower liabilities in the courts, a willing and skilled work force, and a government that encourages business?

By utilizing and encouraging the development of tribal lands, huge opportunities in tourism, industry and commerce could be realized that would create a new "boom" in both Oklahoma and Indian Country. If you get a chance to tell 'em about it, please help pass the word on. Maybe someday they will listen.

Megwetch,


John Barrett

Community excitement builds for off-track betting parlor

Continued from page 1

first to be submitted to Keating, and the first since a new state law authorizing off-track betting passed the Oklahoma Legislature during its last session. That new law went into effect June 1.

Assuming no problems are encountered, the tribe will probably contract with a well-known company which operates off-track betting parlors for all the major casinos in Las Vegas. "They are professionals in their field," Teafatiller said, "the top of the line."

Current plans are to locate the off-track betting parlor in the area connecting the bingo hall and the new bowling center, at least in the beginning. The parlors are operated very much like actual race tracks, except that you can wager on races at least five different major tracks, such as Santa Anita, Belmont, Churchill Downs. "When you come in, you'll get a form for each race at each track," Teafatiller said, "similar to what you'd get at the track. There'll be a window, just like at the track, to place your wagers. Then you sit down and watch a simulcast of

the race." Odds, of course, are determined by the morning line at the home track plus the OTB (off-track betting) pool from various locations.

Depending on the season, the off-track betting parlor will operate up to seven days a week, day and evening. It's a prospect that's very exciting to Teafatiller, who is very familiar with the industry. Not only has he dabbled in race horse ownership a couple of times, he's friendly with many trainers and has learned the gaming end of things through his work at the bingo hall. He foresees a lot of growth in the new area, even to dog races and trotting races.

Teafatiller figures that being the first in the state is the Potawatomi way. "Our Business Committee is never afraid to plunge ahead and take a chance." Word is already getting around the community, and there is growing excitement about the possibility of OTB among his customers, friends and others who've heard about it. He's convinced it will be a big success. "I think we're in an excellent location," he said, "and we'll have a first-class facility."



Happy Birthday, J.D.!

Some anonymous tribal employees surprised Tribal Administrator J.D. Colbert by putting this banner on the front of his car last month when he celebrated an especially significant birthday. No one seems to know how long the sign stayed on the car, but the word apparently got around.